

The CHRISTIAN CENTURY

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A Layman's Prayer

COMPOSED BY EDWARD SCRIBNER AMES.

O Lord, send unto us living prophets of thy truth—prophets who know the world of men and women and are willing and able to help them. We desire true prophets; men who have heard the voice of great love and great hope calling them; men who have meditated upon thy handiwork and upon the word Thou hast given of old and dost yet give to those who seek and listen. We pray for the coming of these thy chosen ones, who will show us our sins and thy pardoning love; who will uncover the hidden habits of our unconscious selves and give us courage and power to break them; who will take the measure of our narrowed, unshapely souls and teach us how to grow to a full spiritual stature.

O Lord, we believe we might do better things than any we have done, if strong prophets would speak to us. There are stirrings within us. We need human help, guided by Thee, to bring them into fruitfulness. We need companionable teachers, like ourselves, but closer to Thee, to win us away from our cares, to lead us into the quiet paths of thoughtfulness and consecration. Sometimes such messengers from Thee do find us. They quicken us. They revive our spirits. They fill us with power to be faithful in our tasks. They soften our hearts toward our neighbors and teach us how to forgive. They make us tender and thoughtful of our homes, of our friends, of our companions and our little ones. They fill us with courage for thy battles against wickedness and folly. They move us to empty ourselves of pride, of riches, and to use all our energy to toil mightily for justice and mercy and truth.

O Lord, help us to encourage these thy servants to do thy work in us more completely. They too are but men. They weary of their labor because we are impatient or indifferent or unwilling. Grant that we may bear our part. Make our deeds equal to their words. Help us, with them, to serve and minister in loving comradeship with Jesus Christ. Amen.

CHICAGO



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Minister's Work Appreciated

At a reception given recently in honor of the new members added to First Church, Milwaukee, Wis., the congregation expressed its appreciation of the work of their minister in a most substantial way. Although C. C. Wilson, the minister, has been in Milwaukee but six months, the success which he has already achieved, is quite noteworthy. During this time the Sunday-school has practically doubled its attendance; a Men's Brotherhood has been organized; the attendance at the services has been greatly increased, especially at the popular evening people's service when Mr. Wilson usually lectures upon some live theme; and in addition to this, there have been sixty-five people added to the membership of the church. It was in appreciation of this valuable service that J. O. Klapp, the superintendent of the Sunday-school, presented on behalf of the whole church, a splendid gold time-piece and a bag of gold containing \$85. The church is facing the future with bright prospects. A Boy Scout organization is being started by Mr. Wilson for the boys of the neighborhood, and in the Sunday-school a contest is being arranged with the Trinity M. E. Church of Bay View, which is expected to provoke an unusual amount of interest.

The First Church of Rochester, N. Y., Robert Stewart, pastor, has recently held a good meeting with home forces which strengthened the church in various ways and roused the membership to greater activity.

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CHARLES CLAYTON MORRISON, Editor
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A TRUMPET CALL TO DUTY

The American Christian Missionary Society was organized in 1849. It is the pioneer promoter of our co-operative work. In these sixty-one years it has planted one-third (3,803) of all the churches in our widening fellowship. Its evangelists have baptised 172,025 persons, and added as many more otherwise to the churches. Its treasurer has handled \$1,985,599.69, each one of which upon reaching the mission field called into service five other dollars.

This Society is the supply for men and means for world evangelization. Scores of "Living Links" and thousands of liberal contributors to our foreign and benevolent work were once wards of the American Board. To withhold offerings from American Missions is to starve "the hen that lays the golden egg."

The work of the American Society is convicting the Church of the sin of sectarianism and making popular the plea for Christian Union. The churches it has planted are in their local communities leading factors, making for the union of the people of God. In America forty-eight millions of people are churchless. A divided, devitalized, denominationalized church will never win these to Christ. The loyalty of these millions lingers for the liberality of the Disciples. The regular receipts are already in excess of last year by \$8,566.44. This is an earnest of our largest offering—a testimony of the awakening conscience of the churches.

Let the May offering for American Missions be made unanimous. Let no church be satisfied with a "hat collection." Everywhere let competent committees canvass the membership and secure an offering worth the good name of the Church, the needs of the work and the cause of Christ.

Send all offerings promptly to
THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.
108-12 Carew Bldg., Cincinnati, Ohio.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

Getting the Most Out of the Preacher

IT IS NOT ONLY LEGITIMATE BUT VITALLY IMPORTANT FOR A CHURCH TO CONSIDER WELL HOW IT CAN GET THE BEST WORK OUT OF ITS PASTOR AND MAKE THAT WORK YIELD THE MAXIMUM OF RESULT.

It may seem to some sensitive readers that this way of saying it is too secular, too commercial; that when a congregation begins to talk of getting the maximum of work out of its pastor it is degrading the pastoral relation to the "hired man" level, making him merely an employe and not a spiritual leader.

The danger of so conceiving the minister must not be ignored. There are churches which treat a minister as a mere hireling. He must do the church's work—and in such a way as it has always been done. He must preach the church's doctrines as they have ever been preached.

But a church that treats its minister as a hireling gets little more than a hireling's service. A preacher who does work mapped out for him and preaches certain doctrines because they are set down as acceptable to the church is not a true preacher, not a prophet of God, but a time-server.

It cannot be too strongly emphasized that the pastoral relation is fundamentally a spiritual, not a commercial or contractual, relation. But it is not on that account any the less a practical relation. And it is important for its practical aspect to be squarely faced and thought through, both by the preacher and the congregation.

It is the lack of this thinking through of the practical implications of a pastorate that explains many a failure. The congregation did not know how to get the most out of its pastor.

The thing of primary importance for the congregation, and especially its office-bearers, is to discern just what sort of work a pastor is intended to do.

There has been a deterioration of the pastoral function in modern times. Churches have fallen into the habit of allowing the pastor to do "the church's work." What becomes of the pastor's own work is not taken into serious account. If he can raise money, if he is a good organizer, if he is a "hustler," if he gets along nicely with people, if he has the knack of putting attractive "features" into the services, such as music or moving pictures,—many a church thinks it is getting its money's worth out of its pastor.

But if his main contribution to them can be stated in such terms as these they may be getting their money's worth but they are not getting the man's worth out of him. He was not especially trained to raise money. It was not the desire to administer a church enterprise that burned in his soul when he obeyed the call to become a minister.

He became a preacher because he had a message in his heart he wanted other people to hear; because he wanted to communicate his own experience of Christ through word and life, and to enrich and strengthen the souls of the congregation over which the Holy Spirit might make him an overseer.

The church should help him to keep this desire uppermost in his ministry by refusing to allow him to become entangled with small administrations.

It is poor economy for a church to pay a preacher to do what its office-bearers should do without pay—and could do much more effectively than the preacher untrained in such work.

Let a church board settle in its own mind that it wants its preacher to be a moral leader of the church and community, a creator of religious passion, an interpreter of God to the souls of men, and let this self-same board set to work consciously to provide the conditions within which its minister may do his best work and it will be astonishing how much more that church gets out of him than before.

For the truth of the matter is that a preacher is not just an individual: he is a situation.

Many a preacher is succeeding today because he is surrounded by church officers who know how to get the most out of him. Put him in another church and he might seem mediocre.

Contrariwise, many a ten talent man is doing the chores of his church while prophetic fire burns in his soul. His church doesn't know how to get the most out of him. They have low conceptions of the preacher's work and no conception of their own responsibility to provide the conditions under which their leader may rise to his full height.

There are certain very practical and obvious things a church must do to stimulate its preacher to his highest efficiency.

It must pay him a comfortable living salary.

It must pay this salary promptly, every week, or every month, as he prefers.

It must provide leaders for the departments of the church.

These are elemental. They are not to be attended to just for the preacher's comfort but for the church's economy. A church gains nothing by paying a minister \$800 when he cannot live properly on less than \$1,000—even though he is willing to accept it, or \$3,000 when he cannot live properly on less than \$5,000. In its own interest it should pay a comfortable salary.

And it should pay it promptly. The preacher holds business relations with the outside world—the grocer, the landlord, the book-seller. He makes purchases that must be paid for. He makes promises that become due like any other body's promises.

The church that is behind with its preacher's salary not only embarrasses him but robs itself. It cannot get the most out of him. He cannot work with a free hand and heart. Time and wit that ought to be spent in their service he is compelled to spend in manipulating his affairs so as to make ends meet.

It is hard on the preacher: but it is harder on the church.

And he ought not to be the head of any of the departments of the church. A pastor as Sunday-school superintendent is the poorest economy. The question asked is usually, "Will he do it?" It should be, "Can the church afford to have the pastor act as superintendent?"

No church in which the pastor is active head of its main departments is getting the full worth of him. It may be getting its money's worth. But he has something worth infinitely more to give them if they only knew how to get it out of him.

There are certain other things, less obvious, perhaps, that a church may do for its own sake as well as for the minister's sake.

It can express its appreciation of his work, its gratitude for his sermon, its hopefulness for the future of the church.

It can give him a reputation in the community by personal loyalty and praise that is worth far more than newspaper publicity.

It can pray for him in the closet and in the prayer-meeting. How sweet to his ears is the petition, God bless our pastor!

It can give him a fair chance to study—remembering what a vast thing it is, after all, to prepare one hundred and four messages a year that will truly feed and hearten the soul and make the service of worship rich and satisfying.

It can treat him as a true man in personal intercourse—neither as a hired man nor an autocrat. It can defer to his judgment as that of a specialist, a leader—but it can meet him with such intelligence as will silently challenge him to make good his ideas.

Above everything else the church can strive earnestly to practice the great gospel he preaches, taking him seriously—not as a performer to be congratulated if he has done his stunt well, but as an earnest leader up the path of holiness. Let the church study the Book that he expounds, practice the presence of God in a deep and thorough-going prayer-life, and show forth in deeds of unself-regarding love the fruits of the faith that he interprets, and they will marvel how much they are getting out of their pastor.

And when he falls down—he must not, but he will—and scolds, or sulks, or threatens to resign, or makes an imprudent statement in the pulpit or takes an indiscreet step in his daily life—then it is the church's chance to be a pastor to its pastor.

And this is the biggest chance a church ever gets.

Social Survey

Infamous Relief Refusal

Recently *The Christian Century* devoted a paragraph to the curse of the opium traffic in China. Mention was made of the heroic struggle of this "father of nations" to throw off that frightful burden. The government has about stamped out the growth of the poppy in China. This has been done only at a tremendous outlay of money and determination, and yet it has been done in the face of an increase in the use of the drug. With every decrease in home production came a corresponding increase in its importation. To check this foreign supply, China is helpless because of a treaty with England which makes it impossible for the Chinese to interfere with the traffic for ten years. Although that treaty was practically forced upon China, she resists the day on which she reluctantly accepted it. Petitions with many thousands of names were presented to the British people praying that the provisions of this infamous treaty be abrogated, that the lives and souls of thousands of Chinese might be saved from the opium den. They elicited only the reply that China had not officially asked for such release. In response the Chinese parliament petitioned England as a Christian nation for release. Driven, at last, into a corner and forced to face the issue, the British government refused to heed that cry from suffering China. India has grown and thrived mightily on the production of opium for China. Many districts are devoted almost entirely to the production of it. To it they owe their prosperity. Vested rights is the ground of the refusal. The long story of the opium crime tells in scarlet letters the iniquitousness of that business. The Public well says: "Whether its profits are moral, or secured by laws that foster vice, that sanction slavery, that grind the poor, that exploit workers nominally free, and that honeycomb the land with working-children's graves, is all one under the doctrine of 'vested rights.' Such vice must continue to be fostered, those slaves must continue slaves, the poor must be content to be plundered, workers nominally free must submit to exploitation and think of God as having made them for it, and their babes must be slaughtered—all this, generation after generation in perpetuity, unless at some utopian period human sympathy animates the prosperous strongly and widely enough to win their consent to buying off the aggressors. Such is the doctrine of 'vested rights.' Could a more infamous theory of human relationships be invented anywhere outside of hell?"

Development in the Mexican Situation

The number of combatants, it has been conclusively demonstrated, is not a reliable criterion by which to estimate the seriousness of the situation in Mexico. Probably in no battle have there been 10,000 men engaged upon the two sides combined. It seems strange that, in a country of approximately 15,000,000 people an army of perhaps 5,000 men could keep the government at bay. Yet while but few have actually taken up arms against the government, the entire country is in such a state of unrest and dissatisfaction with the administration that the government is nearly paralyzed. Moreover, the insurgents have almost adopted the tactics of marauders and have confined their operations to the hill country, hugging the advantage which the mountain fastnesses afford. The fear that the rebellion might become more general and endanger the capital has forced Diaz to retain a strong force near Mexico City in idleness, so far as putting down the insurrection is concerned. With no prospect of being able to crush the rebellion for many months, perhaps for several years, President Diaz is at last yielding to some of the demands of the revolutionists. He hoped to restore peace by the reorganization of his cabinet with younger and more liberal men. This was a good measure, but it did not satisfy the revolutionists. Then other demands were conceded. One of these which will appeal most strongly to the insurgents is the proposed law making it impossible for any man to be elected to the office of president of the republic more than once. In fact, President Diaz is anxious to adopt almost any measure which will induce the revolutionists to return to their homes satisfied that the government at Mexico City is their own. From an attitude of aloofness in the early days of the insurrection, when he refused to recognize the rebels or to arbitrate with them, Diaz has changed completely. An armistice of five days, beginning Sunday, Apr. 23, was signed in order that the matter might be negotiated. During this armistice

neither army will move its troops, or engage in the building or strengthening of fortifications. The Mexican government has not made its proposals public, but great pressure, undoubtedly, will be brought to bear on both parties by the United States to reach some kind of a satisfactory agreement. This effort will demand that both sides shall make concessions, and may end in a deadlock unless the insurgents recede somewhat from their ultimatum that Diaz resign the presidency before the expiration of his present term.

A Comment on the Chicago Elections

The attitude of Republican progressives in Illinois may well be inspiration to the country and especially to the city of Chicago. Weary with months of struggle, and thus far beaten at practically every point they still are able to "come back" and are already preparing for the next fray. Not the least courageous of this growing, courageous army is its leader in the recent mayoralty election of Chicago. When it was known that Professor Merriam had lost the mayoralty race, he intimated dryly that the fight had only begun, and though this skirmish had been unsuccessful, it represented merely the beginning of a fight to the death upon corruption. Quite rightly the late Chicago election has been called but a single battle in a war for righteousness, and though it went against the forces which are seeking the best interests of the people, its losses are but temporary. The strength developed by the progressives was surprising even to the leaders of that movement. As Harrison was almost defeated at the primaries by the progressives of his own party, so he was the winner only by a comparatively small plurality in the election. His success in the primaries is said to be due to the aid of the "Hinky Dink" and slum vote, and at the election to the support of the Hearst faction. This does not mean that these agencies gave large followings. The strength of each is relatively small. Mr. Harrison already had the powerful support of the liquor ring, of the big "interests." But it was the addition of those two other forces which held the balance of power that brought about his victory. Mr. Harrison made claim to entire freedom to obligations to any one, but already he has begun to pay his election debts by filling the offices with the men whose efforts secured him his nomination and subsequent election.

Reciprocity in Hands of Senate

For the second time the national house of representatives has passed the President's reciprocity bill in the exact form in which it came from his hands. The vote on the question stood 265 for and 89 against. A majority of the Republicans cast their vote against it, but were completely "snowed under" by the heavy Democratic support given the measure. The bill did not pass congress without a lively skirmish, however. Democratic indecision in the early days of the extra session, as to whether to pass the bill without tariff reduction riders, was eagerly seized upon by the Republicans to create confusion. They proposed amendments to the tariff bill which would have made sure its death, but the ruse failed. Now the bill faces a more serious situation. In the lower house the Democrats, who favor the measure, are in a comfortable majority. In the senate they are in the minority. But President Taft does not despair. He is not appealing to party loyalty. The Republicans failed to take advantage of their opportunity to get the credit for the measure and Mr. Taft is now appealing to all who are the friends of the people and the people's interests. According to report, the administration is looking for the measure to pass the senate by a vote of fifty-seven to thirty-five. If this estimate is anywhere near correct the fight will be like that in the lower house, i.e., whether it will pass with or without amendments. If it is amended and the house of representatives should refuse to accept the amendments, there would be a deadlock which would be hard to break up. Recently the president declared that he would force action upon reciprocity of some kind by keeping congress at it until a final vote was secured.

American Railroads in French Politics

The superiority of American railroads is likely to become an issue in French politics. The disgraceful condition of the French roads, notably the Chemins de Fer de l'Ouest (Western Railways), owned by the government, has occasioned several interpellations both in the senate and the chamber of deputies. The obstructionists, claiming it is impossible to better conditions, have always carried the day. Senator d'Estournelle de Constant, writing from the United States, where he is traveling, flays the obstructionist policy. In a letter published in the Temps he cites the American roads as models for the world.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Presbyterian

The Everlasting Expectation.

The church of Jesus Christ exhorts us to live the eternal life. It comforts the sorrowing with the hope of blessedness in the city of God. It says there is no old age for the soul. At Easter time the pulpit and the religious press lay special stress upon this aspect of our faith. We take from *The Continent* some short paragraphs which point out the usefulness of this hope:

The young man who now thinks that the promise of immortality in the Gospel of God's Christ answers to no call of his own soul will confess his mistake if he lives to the hour when the hopes of the present have passed their springtime, and these can be no spring-time for him except in the calendar of a heavenly year.

Then if he must resign his faith in immortality—which God forbid!—he will resign it not jauntily, still less boastfully, but with the grief of a bankrupt soul robbed (perhaps by its own conceit) of the very treasures which alone have made life worth the trouble of living—the treasures of perennial hope.

And the youngest of us are growing old—coming on apace to the hour when the want of an eternal expectation will come home to our hearts in all the bitterness of its colossal tragedy.

It, therefore, behooves us all to include among our hopes betimes that hope to which there can be no day without promise, no epoch of life whereunto a greater epoch does not succeed—that hope which is able, as the lives and deaths of a myriad Christian saints have proved, to watch the sun descend in perfect confidence of its rising, to see the winter come on in fearless assurance that a better and eternal spring will follow.

On a spring day rose from the dead the resurrection and the life. And yearly in each spring that returns to restore the bloom and the beauty of the earth, the Easter, which commemorates that day, repeats to mankind its great tidings of hope.

There is no endless winter. But there comes an endless spring.

Baptist

A Baptist Idea of Unity.

Dr. L. D. Crandall of Minneapolis, Minn., recently delivered an address in a Congregational church in Minneapolis on the subject of unity. He did not hesitate to predict that within the next quarter of a century, the Protestant world will be doing its foreign work under a joint board composed of representatives of the different denominations. "This board will have under its observation the entire foreign mission field; and it will be considered disgraceful for any sect to enter upon new work, occupy a new field, except as such a step may be approved by this advisory committee." The time is also coming when the work in the cities at home will be under the direction of boards representing the Protestant bodies. *The Journal and Messenger* has no such views as these. It quotes from the address of Dr. Crandall, and adds:

All of which seems to signify that Baptists, as a religious denomination, have no missions in the world. It was a mistake that they broke away from the other denominations in the seventeenth century; a mistake that they organized independent churches in America in the same century; a mistake that they organized an independent missionary society in 1814; a mistake that they have maintained such a society during these ninety-seven years, and it will be a mistake and "disgraceful" if they do not half-mast their flag, allowing another of a mongrel hue to be placed above it. Six millions of baptized Christians unable to carry on mission work in foreign lands without the consent and approval and superintendence of some organization, a majority of whose members have no sympathy with the Baptist position and which propose to tell these Baptists where they may and where they may not labor for the conversion of the world to Christ!

The World Alliance.

Dr. E. Y. Mullins contributed an article to the Baptist papers on the significance to Baptists of the meeting of the Baptist World Alliance. This alliance is a new thing under the sun. "The World Alliance, then, means first of all the ripening of the highest known principle of human coöperation for divine ends, the free and voluntary association of believers, under the Lordship of Jesus Christ, for bringing in God's kingdom." The alliance ought to aid in curing the half-truth of individualism. It ought to deepen, says Dr. Mullins, loyalty to the principles of universal validity for which Baptists stand. Yet self-glorification is not the object of the meeting. "Are Baptists really doing their part in the social service of the world? Have we the social idea adequately developed among us? Are there ways in which we may more positively and really affect for good the commercial, civic and industrial life of the world?"

Questions of this sort ought to receive answers at the Philadelphia meeting in a way which will greatly increase our Baptist efficiency." The service that may be rendered to missions and education is thus set forth:

Again, the meeting of the alliance ought to give us a fresh grasp and appreciation of our missionary task. The missionary crisis of the time in which we live has become a commonplace in our thinking, so completely so, in fact, that it has lost its power of appeal in large measure. Nevertheless we need constantly to be brought to a fresh realization of it. The missionary enterprise is the best antidote to our materialism, and is the sovereign corrective agency for a thousand ills in the spiritual life. Baptists share with all other bodies the great missionary obligation. But in Europe today, especially in Russia, there are opportunities which are of supreme significance to the Baptists. Our principles are the antitheses to European despotism in all forms, and the rise of a powerful Baptist movement is most logical, as being a new example of the law that action and reaction are equal. Shall we seize the opportunity and hear the call of this new man of Macedonia? Shall a school be provided for the education of European preachers? The alliance meeting ought to answer this and other related questions. In fact, the meeting of the alliance must surely bring home to us as never before the vital and fundamental place held by education in our whole conception of Christianity. There is not a principle held by us which does not carry at its heart the educational ideal, and most of all the principle of a regenerated church membership.

"The music and splendor
Survive not the lamp and lute.
The heart's echoes render
No sound when the spirit is 'mute.'"

Our witness to truth can not survive in power if the lamp of learning grows dim among us.

Congregational

Nearing the End of Church Competition.

The Congregationalist and Christian World promises us something interesting in its studies of overchurched towns and cities. The first article deals with Ayer, Mass. This is a town of 2,797 inhabitants. 1,000 are Roman Catholics. There are about 1,700 Protestants. The Protestant churches are five in number. The value of church property is \$59,000. The five ministers are paid \$4,400. The total running expenses of the five churches are \$5,775. The total morning attendance on a fair Sunday is 286. The gifts to work outside of Ayer are negligible. It takes all the energy of the minister to keep the churches from disintegration. The one Catholic church has as many in attendance at its services as the five Protestant churches. The condition of this town, which does not differ from hundreds of others in its religious impotence, moves *The Congregationalist and Christian World* to say:

We believe we are nearing the end of the era of competitive church extension. Said a prominent and broad-minded Methodist official in our office only a short time ago: "Our point of view is changing. Formerly when our mission board contemplated a city like Chicago, or a state like Minnesota, the ruling thought was, how can we strengthen Methodism there? Today we are beginning to ask, what can we as Methodists do to build up and apply the Christian religion in Chicago or Minnesota?" We hope and expect that this will come to be the dominant policy of all missionary boards. Indeed our investigations show that as a rule state and national denominational officials are more cordial toward local coöperation than are the people on the ground. We welcome this new era. It means when fully established that the old and often partisan slogan, "Every town needs a Methodist church," "Every town needs an Episcopal church," "Every town needs a Congregational church," will yield to the nobler rallying cry, "Every town needs Christ and such churches as can best represent him and do his work."

The question for earnest Christian men and women in their personal relation to this problem of unity is not, what do I personally like best? not, what am I used to? but, what is best for this community of which I am a part and for the kingdom of Heaven for which I pray daily? Nothing would electrify many communities more or prove a more potent means of increasing public respect for the churches than a striking demonstration of the reality and depth of Christian unity underneath denominational divisions.

In some cases fewer churches will ultimately mean more religion, more of the power of Christ brought to bear upon young life and those now outside the fold, more of the power of Christ made to operate in behalf of the weak, the unprotected and the overlooked members of the community. To bring this about calls for wise, resolute and unselfish action, but the sacrifice and heroism involved may be the means God would use to save his church from two great perils that have threatened it, apathy and selfcenteredness.

It is a great thing to see God in the manna. It is a greater thing to see him in the fields. It is a great thing to see God in the miracle. It is a greater thing to see him in the usual. To waken in the dull morning and feel that God is there; to go to our drudgery and have his presence; to live in the faith that the hairs of our head are numbered, and that not one sparrow can fall without our Father, that is the mark of growing trust in God.—G. H. Morrison.

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The Unchanging Gospel

We have this week the first of eight studies in the Epistle to the Galatians. These studies ought to give us a clearer grasp of the fundamental principles of Protestantism. "The Epistle to the Galatians is my epistle; I have betrothed myself to it. It is my wife." These words of Luther reveal the relation of the Epistle to the Galatians to the Reformation. The errors which Paul and Luther combated are common to no particular time or place; they are the errors of narrowness and bigotry against which all men must guard themselves.

It was Paul who first preached the gospel to the Galatians. They received him and his message gladly and manifested toward him unusual affection and loyalty. Their progress in the early years of their faith was gratifying to the apostle. They seemed to understand what it meant to follow Christ and they were willing to make sacrifices for the furtherance of the truth. Then came to them men who were personally hostile to Paul and who thought he was untrue to the faith of his fathers. These men believed that all Gentiles should be required to submit to the ordinances of the Mosaic law. The Galatians lent their ears to the new teachers and they were on the point of apostatizing when news of the situation reached Paul. His response was immediate. The Epistle to the Galatians is a war document. It has been called a sword thrust. It meets a definite need in the most direct manner.

The Judaizers were trying to persuade the Galatians to substitute a provincial for a universal gospel, a national religion for one that could be preached to every tribe and nation on the face of the earth. They were unable to see how anybody could have faith in God and be acceptable to him unless the faith was expressed in the forms which were dear to them. Their reasoning ran thus: The Jews are the chosen people of God through whom the commandments and promises have been made. All those who would enjoy the blessings of God must become a part of the Jewish people. Gentiles therefore must be circumcised and keep the law if they are to receive the favor of God, or, at least, if they are to inherit the promises in full. The Judaizers had not, apparently, told all their story to the Galatians, but Paul saw the drift of their teachings and he knew that he had to fight for the freedom and universality of the gospel.

As Lightfoot says, Paul here asserts "the oneness, the integrity of his gospel. It will not brook any rival. It will not suffer any foreign admixture." Let us see what this means. A Jew could be a Christian and still retain Jewish customs and ceremonies. Paul knew the pride of the Jew in his race and he shared that pride. The Greek might become a Christian without ceasing to be a philosopher. The Roman was no less a citizen because he believed in Christ. But when the Jew exalted his peculiarities into a test of fellowship, when the Greek wrought out a metaphysical creed whose acceptance, he insisted, was necessary to salvation, and when the Roman created an institution which, he asserted, had a monopoly of the grace of God, the gospel preached by Paul was abandoned and there came in bigotry, dogmatism, and tyranny. As Paul contended in his day in behalf of free faith against the bondage of law, so have true believers in all the generations since his day expressed

their loyalty by protesting against the narrowing influences of race, occupation, social status, and culture.

The unchanging gospel is the basis of democracy. Paul was a man of universal sympathy. He felt the woes of all mankind. The salvation he preached was for all men. The church of his vision was composed of men of every race and condition. Nothing was excluded from that church except what was evil. Hence many things were matters of indifference to him which other men regarded as supremely important. He allowed men to be themselves. We are not ready to appreciate the gospel of Paul. When the Chinese, the Japanese, the Turks, the Hindus, and the rest of the non-Christian races have made sufficient progress in Christianity to influence powerfully the thought of Christendom, we shall feel as we cannot now the greatness of Paul's message. We have race pride that keeps us from doing justice to men of other races. We patronize the yellow man and the black man. Paul patronized no man. He had too much sense and too much religion for that sort of thing. [Midweek service, May 10. Gal. 1:1-12. Other references: Mark 1:14, 15; Acts 20:24-27; Rom. 1:14-16; I Cor. 9:12; II Cor. 4:3-7; 11:14.]

The Christian Evangelist's "Snags"

On this page last week it was pointed out that the Disciples of Christ stand in a strategic position in relation to the Christendom-wide movement for the practice of Christian union.

The largeness of our opportunity is equalled only by the seriousness of the test to which it subjects us.

For one hundred years the Disciples have been forced against their protests to take a position in all outward appearance like that of the denominations. Have they now become so habituated to their denominational status as to be incapable of practicing Christian union—this is the searching question which they face in these crucial days.

Attention was directed to various aspects of this question. Our main concern in that article, however, was to interpret the inhibitive attitude of two Disciple newspapers toward any actual endeavor by our people to practice the unity for which we have so long pleaded.

The impertinent and threatening attitude of the Christian Standard toward our missionary societies in view of the possibility of Disciple missionaries practicing Christian union on the foreign field was passed by with a mere remark. The opposition of that paper to anything that looks like the practice of union was regarded as too well known to need any interpretation.

The Christian Evangelist, however, occupies a somewhat different place in the minds of the Disciples of Christ and of the general Christian public. It has long been a plender for Christian union. Against the unrelenting opposition of its Cincinnati contemporary, its former administration under Dr. Garrison championed the Federation movement with a frankness and courage not surpassed even by The Christian Century. Its voice has ever been eloquent in pleading for the union of God's people as an abstract duty.

It was a painful task, therefore, to which our article addressed itself, namely, that of pointing out the utter absence of the Disciples' spirit in The Christian Evangelist's treatment of a concrete opportunity for the practice of Christian union. Our contemporary was timid, cautionary, inhibitive and, in the last analysis, sectarian in its attitude.

The case referred to was that of a proposed union of a Congregational and a Disciple church, the pastor of the latter having appealed to The Christian Century and later to The Christian Evangelist for counsel.

The Christian Evangelist magnified differences and discouraged action. What positive counsel it gave had in it implications that would postpone union to an indefinite future. It poked fun at The Christian Century for cherishing a dream of unity that could not be realized this side of fairy land. But when asked for a program of unity that could be realized this side of fairy land it formulated a creed of three ambiguous articles and called for a joint Bible class of the two congregations to study these straw questions for a year in the hope that they might come to an agreement upon them as a basis of union!

The "baptism question," while not included as an article of this creed, was called the "chief" of a considerable number of points of difference between the two congregations, none of which could be "waived" because "they have to do with the terms of church membership, and good people on both sides have conscientious scruples about waiving them."

It is a sorry admission, in the light of the Disciples origin and

historic purpose that we now have certain "conscientious scruples" which make it impossible for us to practice Christian union with any body of Christ's people that is disposed to unite with us! It makes pertinent the question whether the Disciples are a solution of the problem of a divided church or a further complication of the problem.

The Christian Century is compelled to say, with a frankness that is only equaled by our utter lack of unkindness, that The Christian Evangelist's attitude toward this concrete chance to practice Christian union is utterly devoid of the Disciples' insight. There is no prophetic word in its two editorials. There is no note of exultation and rejoicing. There is no note of hope—except to say that what is impossible today may be possible tomorrow, and we must not give up our plea!

Every paragraph in its editorials betrays its super-consciousness of "our" doctrinal position and "our" institutional interests which must be safe-guarded no matter at what cost to our Christian union ideals. The obstacles to unity are magnified, baptism is erected into an awful bugaboo, the Congregationalists are treated as if they had everything to gain by union with the Disciples, and the most impossible "snags" are pointed out which The Christian Century or any one who believes in the practice of union is challenged to remove.

What is the effect of this uncatholic temper in a Disciple newspaper? The answer is obvious. It tends to sectarianize the brotherhood. It makes us conscious of the wrong things. It turns our minds in a direction where unity is impossible. It is only a guess, but it is safe to say that the ardent spirit of the young minister who appealed to The Christian Evangelist for guidance, was completely discouraged by the reply he received and he has, no doubt, given up his hope of practicing Christian union with this body of Christian neighbors.

We promised last week to consider the "snags," as The Christian Evangelist calls them, which obstruct the way to the practice of Christian union by Disciples and Congregationalists. These "snags" take the form of two sets of questions—one set conceived as being asked by "conscientious" Disciples and the other by "conscientious" Congregationalists as they contemplate the proposal to unite. They will be considered here in the order set down.

And first the questions likely to be asked by the Disciples:

1. Since our churches have always claimed that they had nothing to do in (a) fixing the terms of membership in Christ's church, but that they accept the conditions as laid down in the New Testament, when would we find a precedent, or other authority, for (b) waiving the question of Christian baptism for the sake of union?

(a) It is a most vital consideration to which the query calls us. Pleading for Christian union, the Disciples have taken the strongest theoretical position possible in insisting that the Church of Christ is a divine institution, that its terms of membership are not arranged by man but by God, that it is impious to tamper with the terms of admission so as either to admit those whom God rejects or reject those whom God admits.

The tap-root of the whole sectarian iniquity is the assumption that a group of Christian people have the right to divide Christ's Church by withdrawing themselves into a sect apart and admitting into their fellowship only those Christians whom they choose. The fact that they mean to use the sectarian principle to enforce what they conscientiously understand the word of God to teach—whether in respect to doctrine or polity or ordinance—lessens, in no degree, the mischief wrought by their dividing the Church of God.

The essential sin of sectarianism is the taking out of the hands of God the prerogative that belongs to Him alone, that, namely, of fixing the terms of fellowship in His Church.

The essential principle of unity—without which no scheme whatsoever is a scheme of unity—is that every Christian, every member of Christ's church, is full brother to every other Christian, and entitled to all the rights of membership in the Church of Christ.

Any so-called program of unity which does not make this basic principle clear or which declines to accept the full consequences of it in practice is not a program of unity at all, but just another sectarian enterprise added to the scandal of Christendom.

The Disciples, we repeat, have seized upon this essential principle of unity and have succeeded in applying it in many directions. With respect to creeds, the communion, the name, and the practice of baptism, their procedure and position are set squarely against the sectarian principle.

But with respect to church membership the Disciples' practice does not generally conform to their principle of unity. Their churches, as a rule, decline to receive those whom God has received

into His Church. They stand on the sectarian principle when they stand at the door of the church and refuse admittance to those whom God has accepted. In doing so they transcend the authority of the New Testament which bids them call not that unclean which God hath cleansed, or treat those as aliens whom God himself hath received.

(b) It is not necessary to "find a precedent for waiving the question of Christian baptism for the sake of union." The question of baptism cannot be "waived" by those to whom it is a question of conscience, a matter of duty. No question of conscience must be "waived" by the Christian. Two conflicting duties might, of course, confront a Christian, but his solution of such a conflict is rarely, if ever, made by "waiving" one for the sake of the other. As a rule he finds his way to a larger view of his duty in which the conflict of duties is reconciled.

But, fortunately, in the question of practicing Christian union, no such problems of ethical casuistry are involved. It is possible, even for one who looks upon immersion as a command of Christ, to practice Christian union straight out, in obedience to Christ's supreme desire, and at the same time obediently to practice immersion only, in the fulfilment of his understanding of the terms of Christ's will.

The practice of Christian union with Congregationalists involves absolutely no question of conscience concerning baptism except on the part of those who deny that Congregationalists are Christians, members of the Church of Christ.

We do not believe the Christian Evangelist will deny that Congregationalists are Christians, members of the Church of Christ. Nor will our contemporary affirm that Congregationalists are without baptism.

As such Christians, members of the Church of Christ, baptized,—albeit in a manner that both The Christian Evangelist and we regard as irregular—there is no sense in talking of "waiving the baptism" question in uniting with a congregation of Congregationalists to practice Christian union. It is equally without sense to talk of "waiving baptism" in receiving them as individuals into the fellowship of a local church of Christ. They are already baptized, already in the church, just as truly as are any who presume to sit in judgment upon their Christian status.

2. As quite a number of our members personally would be compelled, conscientiously, to withdraw their membership from the congregation in case of such action, would we not be promoting division rather than union by such a step?

It would be a sufficient response to this question simply to cite the cases of Thomas Campbell and his co-workers for unity whose endeavor at practicing union resulted in division from the Presbyterian church, and of Alexander Campbell who, unable to practice Christian unity in the Baptist church, withdrew with about thirty thousand of his followers.

To these instances, however, might be added the still more weighty precedent of Paul who promoted considerable division in the apostolic church by his determination to practice union with Gentile Christians.

3. How would our relation with the great body of churches with which we have been associated, [Disciples' churches, we assume.—Editors C. C.] be affected by such action?

This, of course, would be mainly a matter for those churches to decide. That the Disciples of Christ would give anything but the heartiest fellowship and the highest honor to a congregation that takes its Christian union ideal seriously enough to actually practice it is unthinkable.

Questions 2 and 3 cannot be passed by without calling attention to the subtle sectarian threat hardly concealed in them. It is this threat which keeps up the sectarian order. Considerations of the kingdom of God are subordinated to the advantages of denominational regularity. The party lash is used by the sectarian organizations with no less effectiveness than by political organizations. It is not a point we care to dwell on just now, but the naive suggestion of such considerations betrays the essential sectarian point of view from which the enterprise of Christian union is being regarded by The Christian Evangelist's editorial writer.

The Congregationalists also will ask certain questions. They are as follows:

1. If you Disciples believe immersion to be the New Testament form of baptism, and the only form that has New Testament authority, how can you yield it to unite with us?

To which the Disciples who believe that way as to immersion will make the obvious reply that they do not yield their conviction in

uniting with Congregationalists to practice Christian union. Our convictions concerning immersion are no more involved in the practice of union with Congregationalists than in the practice of division. In the case of our union as in the case of our separation we are ourselves immersed and are not involved in responsibility for the church to which we belong practicing any other form except immersion.

2. But since you do agree to yield it in the case of our reception, [Our answer above denies this construction.—Editors C. C.] (a) thereby recognizing our affusion as baptism, (b) why do you insist that the united church shall henceforth practice only immersion?

(a) The Disciples do not recognize the baptism of the Congregationalists because they unite with them to practice Christian unity. They recognize their baptism as valid whether the two congregations unite or not. Congregationalists are members of the one and only Church of Christ—just as truly members of it as are Disciples. As we say above in answer to the first question of the first set, they are baptized already, and to treat with them in a program of unity as if they were not baptized is to adopt a sectarian attitude of patronage and bigotry which blights the fine flower of unity in the bud.

(b) We, the Disciples, do not insist at all upon immersion only, as the practice of the united church. The ideal of Christian union "insists" upon it as the only ceremony of initiation and consecration upon which a united church can be maintained. Congregationalists believe in it and already practice it as an optional form with affusion. With them so far as conscience is concerned the form is a matter of indifference. Baptists practice immersion only, as a matter of conscience.

The Disciples, a Christian union people, whose membership is composed of those holding with Congregationalists to an optionist view and those holding with Baptists to the immersionist view have long since discerned that the two sets of minds could be held in unity at this point only by the exclusive practice of immersion. They, therefore, have no hope of a union proposal that undertakes to solve the baptism question in any other way.

The Disciples are open-minded about the subject, however, and if a Congregationalist or another Disciple will suggest how the high demands of Christ's ideal of unity may be met by any other procedure they will be found ready to consider it.

3. Moreover, if we admit, (a) as you require us to do, that immersion was the baptism of Jesus and his apostles, and the only form of baptism consistent with the plea for unity, (b) why should not we ourselves submit to that baptism which we are henceforth to recommend to others?

(a) The Disciples do not "require" the Congregationalists "to admit that immersion was the baptism of Jesus and his apostles." As a matter of fact, most Congregationalists do already admit this, though denying the mandatory character of such a precedent.

(b) There is no reason in the wide world why a Congregationalist member of the united church should not be immersed at any time that he came to regard it as his duty to be rebaptized. So long as he was satisfied with his baptism, however, there is no principle of consistency to impel him to be rebaptized.

4. Besides, what about infant baptism, which is an integral part of the Congregational system, concerning which nothing is said in the proposed basis [The Christian Century's suggested basis] of union.

To say that infant baptism is an integral part of the Congregational system is to write carelessly. As an answer to this question we refer our readers to an editorial published in *The Congregationalist*, the leading paper of its denomination.

In reply to a Baptist writer who argues as follows: "No enlightened Congregationalist attaches any sacerdotal significance to infant baptism. Then why not abandon the baptismal part of the ceremony and retain only that dedicatory service which is today precious alike to Congregationalists and Baptists?" the editor of *The Congregationalist* says:

Congregationalists as a body do not regard baptized infants as members of their churches. Historically they hold that in such baptism the parents and the church enter into covenant to work together to prepare the child for membership in the church, and that a promise of our Father to cooperate in that work may be assumed. For many and we think for most Congregationalists the dedication of the child by all those sharing in the service is the principal meaning attached to it.

Some such solution of the controversy is practicable for both Congregationalists and Disciples and by it the spiritual life of the Disciples homes would be appreciably enriched. In some Baptist churches and some churches of the Disciples this ceremony of dedicating young children to God has become a beautiful custom. It

conserves all those perfectly real values which Congregationalists find in infant baptism and at the same time it does not infringe on the most sensitive Baptist or Disciple conscience.

Playing Hamlet With Hamlet Left Out—An Instructive Possibility

AN EDITORIAL IN THE PACIFIC CHRISTIAN.

The old saying about playing Hamlet with Hamlet left out contains a suggestion every member of the Church of Christ should seriously ponder in connection with the present movement towards Christian union.

For a century we have made the most eloquent and effective plea for the oneness of God's people heard since the days of the apostles. However much we may have severally differed on other matters, we have been a consistent and vital unit here. And, partly at least, because of our persistent and unfaltering advocacy union is today the uppermost thought in the Christian world.

Baptists, Congregationalists, Episcopalians, Methodists and Presbyterians are actively interested in it; and the form it is assuming on the great world-stage is suggestive of Shakespeare's famous play with its chief character omitted.

There are unmistakable signs of union in the not distant future with the most pronounced unionists of the century left out. The movement has assumed a momentum today which appears to depend upon no one particular people. And what is vastly more significant to us is, it seems to be moving on toward a glorious realization along lines which very largely converge outside our own brotherhood.

The superficial critic will probably conclude this is due to some real or fancied defect in our doctrinal position. In our judgment there is very little, if anything, wrong at this point. We wear the divine family name, administer the apostolic order with painstaking precision and regularity, and submit all questions of faith and practice to the adjudication of the plain and accepted teachings of the inspired Word of God. Such a position would seem to be absolutely unassailable.

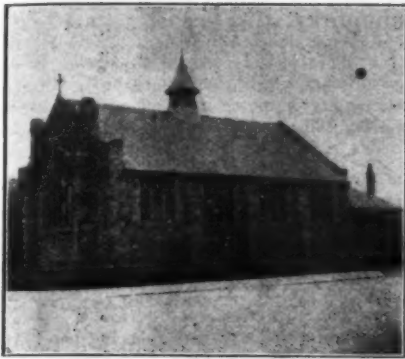
If, as many of our wisest leaders believe, there is ground for the apprehension that union may be consummated with its recognized champions left out, we have no one to blame but ourselves. The plain unvarnished truth is, in our present state of Christian development we are as unprepared as our religious neighbors to offer a proper ethical and spiritual basis for union. It is a painful but illuminating reflection on the progress we have made that at the end of a century our plea for the restoration of the pure, simple Christianity of Christ seems to have wrought no great corresponding refinement of the life and character of our people. It is an open question today whether we are one whit better from a moral and spiritual point of view than the churches whose heresies we have denounced as sins and against whose divisions we have recorded such an emphatic protest.

Sooner or later we must come to see that the only enduring basis of union is ethical and spiritual. The nucleus around which the wandering stars of a divided Christendom shall eventually gather will be the one most thoroughly charged with the spirit, passion and purpose of Christ. Unless we seriously set ourselves to the task of bringing the life and character of our people into actual conformity to the simple, undefiled Christianity we have so long sought to restore, we need dream no more dreams of leadership in the consummation of union.

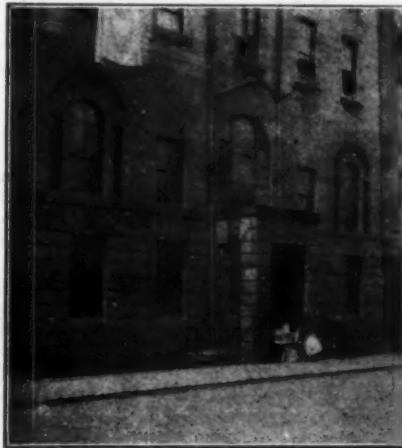
Our course for the future is absolutely plain. We are in sore need of a great renaissance of individual and collective righteousness, so that we may be in fact what for a century we have been in theory—the true exponents of New Testament Christianity. The olive branch must be substituted for the bayonet. Kindliness must supplant coercion, and our barbed polemics must give way to a manly piety and a manly peace. We must beat our swords into ploughshares and our spears into pruning hooks, and against those who sincerely differ from us, but who just as sincerely honor our Christ, we must learn war no more.

We record it as our solemn judgment that the very day we make our practice correspond to our theory, so that we shall be Christian in fact as well as in doctrine, we shall be invincible in the earth—in union and in everything else. But woe unto us if we rely upon a sound doctrinal position to enable us to weather the open seas of the world! Men of Israel, beware! for there are dangerous breakers ahead.

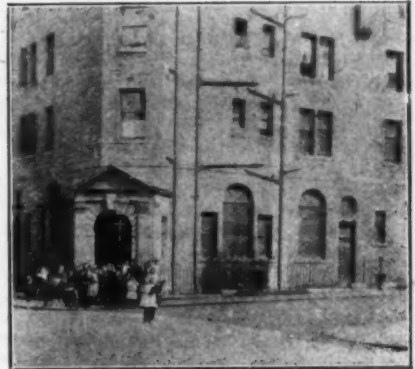
"God will be with us tomorrow as He was yesterday. There is no misfortune that can befall us but by His permission, and if He permits it surely He will give us strength to bear it."



Shaulands Church, Glasgow.



Roxburgh Church, Edinburgh.



Bryson Road Church, Edinburgh.

Churches of Disciples in Scotland

Modest Congregations, Devout and Loyal, but Ineffective

BY ERRETT GATES.

It was my surprise when I arrived in Edinburgh to find that there were churches here sprung from the influence of the Campbells. I was invited, the first Sunday I spent in the city, to preach for one of the two churches holding meetings.

I was informed that these churches repudiated the settled ministry, opposed the use of the organ in public worship and met Sunday mornings solely for the purpose of mutual exhortation and the breaking of bread. It was, thus, with fear and trembling that I ventured to accept an invitation to meet with one of these churches Sunday morning with the ostensible purpose of speaking to them. I was afraid, since I had had no experience in their meetings, that I would violate their order and usages and wound their feelings in everything I should attempt to do. I was afraid to go with too formal an address, lest I should outrage the spontaneity and freedom of their service; and I was afraid to go into the pulpit lest I should seem to be monopolizing the service which belonged to all. But I went in spite of all these scruples and misgivings, and this is what took place.

Order of Service.

Three brethren took their places on the platform behind the covered communion table; one acted as leader for the service and the others as helpers. A hymn was announced and every stanza read before the singing, which took place without the use of an organ, though one stood closed up in the front of the room. Then the leader led in prayer. Then a hymn was called for from the audience and brother arose, announced the number of a hymn and read it through. After singing, the leader called upon a brother from the audience to come to the reading desk at the side of the platform and read the Old Testament lesson for the morning. After several voluntary prayers from the congregation another brother was called from the audience to the reading desk to read the New Testament lesson for the day. Then a hymn was called for and sung, and the leader made a short talk appropriate to the communion service. Then prayer for the bread and its distribution and prayer for the cup and its distribution, after which they took an offering only from the immersed believers present. It should be said that the bread and cup were offered only to those present known to be immersed. This order of service had consumed just an hour. After the singing of another hymn, and the "intimation" of notices the leader said: "Our Brother Gates from

America is here and we should be glad to have a word of teaching or of exhortation from him."

I arose in front of the seat where I was sitting as if I would speak there, but the leader insisted that I go to the platform. I spoke about fifteen minutes on the parable of the Good Shepherd and sat down. After singing another hymn the audience was led in a closing prayer, and went out, not hastily, but only after first sitting down in a reverent manner and waiting quietly a moment.

Striking Democracy of Worship.

I have attended at least one of these services, more often two of them, every Sunday that I have been in Scotland, and this is the order always followed in the morning. I was doubtful of being asked again to speak for them, but the very next Sunday I was invited to spend with one of these churches in Glasgow where I spoke three times; and every Sunday that I have been in Edinburgh I have been asked to speak at both services and have done so with one or two exceptions. I am impressed with the studied democracy and mutuality of their services. They are a standing rebuke to the clericalism that flaunts its authority and millinery in the face of the people in this land of established churches. The difference between them and the American churches is largely created by religious conditions; though to some extent also to the legalistic interpretation of the principle of primitive example and precept.

These churches adhere strictly to the principle of a "mutual ministry," though they have what they call "evangelists" who go about among the churches spending a few weeks or months in a place teaching, visiting and preaching. Along with their opposition to a settled ministry goes their opposition to a salaried ministry. The evangelist (for they do not tolerate the title minister) if he is paid by the church, serves a few weeks and takes the free-will offerings of the people; otherwise he is paid a stipulated sum by the "missionary committee," to whose work both at home and abroad, the churches send offerings.

Apt in Prayer.

These Scotch laymen who become the elders and deacons of these churches become wonderfully apt in prayer and in Scripture reading. This practice of mutual edification tends to raise up speakers out of the ranks of the laity who acquire a surprising fluency of speech. The elders are really the local ministers and are recognized as such by the state

which gives them the right to perform the marriage ceremony. They are rather proud of the independence of the ministry they have cultivated, and boast, as a lady did to me in Glasgow, that none of their churches were ever without a service, as other churches were when no minister was to be had. Each of these churches, in proportion to their size, have from two or three to a score of men, capable of conducting a fairly edifying and orderly service on short notice. Of course they never get anything sensationally profound or brilliant, and what is more, they do not expect it. It is rather unbecoming, so they think, in the worship of the church, which holds its services for worship and not for amusement or entertainment.

Absence of Evangelistic Urgency.

One thing that struck me in contrast with the American churches is the absence of evangelistic urgency. These churches depend for their increase, for the bringing in of converts, upon the annual meetings that are held by the evangelists. But there is not the same practice in their evangelistic meetings as in America. They do not ask the convert to come forward to make a confession. That is too demonstrative for the Scotch character. They ask the penitent person to wait until the close and meet the elders privately. High pressure revivalism and quick responses to emotional appeals have no chance under these conditions.

No Fellowship with American Reactionaries.

One would suppose that these anti-organ, anti-society, and anti-clergy churches would be in close fellowship with the American churches of the same order. But they look with aversion upon such a journal as the "Octographic Review," and have suffered from its divisive spirit among their churches. While they oppose the use of the organ, yet they believe in the Sunday-school and its printed helps and have young people's societies and other local organizations. These churches are not entirely agreed among themselves. The two churches here in Edinburgh are not in the most cordial fellowship. A few of the members of the old congregation did not sympathize with some of its methods and withdrew and formed a new church in another part of the city. The new church introduced the use of the organ in the Sunday-school and at the evening service, which is regarded as the more open service, and began to take money from the unimmersed. These new practices have set this church apart from the others in Scotland, so that it is

looked upon as mildly apostate.

Curiosities of Arrested Development.

I have heard complaints from younger members of these churches, and from the more progressive against their outgrown usages. They are looked upon by the outside world as curiosities of arrested development and are avoided as ecclesiastical Ismaelites. The young people suffer from the ostracism in their social life. It is inevitable that some sort of adjustment should be made by these churches with the conditions of the time for the sake of continued existence.

The churches of Christ are quite evenly distributed over England and Scotland and Wales. There are only three churches in Ireland—two in Belfast and one in Londonderry. In England there are 118 churches, in Wales 19, in Scotland 45; total for Great Britain, 185, with a membership of 14,482. They have 19 evangelists and 9 missionaries.

"American" Churches.

The progressive churches, sometimes called the "American brethren" because they are supplied very largely with American preachers and were started by American missionary effort, number 2,235 communicants. Thus the "Old Brethren" as the anti-churches are spoken of, have 10 churches to one of the progressive. Between these two groups there have been neither fellowship nor cooperation for many years. An effort was made at a conference in London in July to bring them closer together.

The first convention of these churches was held in 1842; the second in 1847, where Alexander Campbell was present and was



Coplaw Church, Glasgow.

elected chairman. From that year to the present time there have been annual conventions without a break. In 1847, they reported 80 churches with a membership of 2,300, their growth has been steady but very slow.

The two churches in Edinburgh—the Roxburgh and Bryson Road—meet in audience rooms constructed out of the ground floor flats of three and four story apartment buildings, in very poor sections of the city. The second church is in a somewhat better residence section while the first church is located on the very border of the slum district. There were 170 scholars present at the first session of the autumn opening. Most Sunday-schools are closed in Edinburgh during the summer.

In both of these churches there is a group of intelligent, and in a few instances, of influential business men, who are foremost in their management and in the conduct of services. And surprisingly enough, there is a large group of young men in each, growing up to take the places of the older ones as they drop out.

Membership and management in these churches seem to pass from father to son; domestic relationship is a large factor in preserving them from dissolution.

There are five churches in Glasgow, two

(Continued on page 15)

WATCHING THE PEWS

The Kind of Worshippers Seen by the Preacher.

BY ROBERT J. BURDETTE.

The Sleeper.

It may be that he resteth his chin upon the head of his cane, and when the moment of deep sleep cometh upon him, his chin slipeth and the bang of his head against the back of the other pew awaketh him and startleth the congregation. Or, peradventure he sleepeth with his head bolt upright, and noddeth the same in time with his deep breathing, each nod more violent and far-reaching than the one that went before it, and at last as he smiteth his breast with his chin he awakeneth right suddenly and fixes a reproachful gaze upon you from half-opened eyes, as though he would say, "Don't you push me that way again."

Or, if it be so that he letteth his head decline backwards twenty-five degrees, seeking rest that is not there, until the lid of his head seemeth about to fall off, and his mouth is open like unto the bill of a young robin when it crieth for food, he playeth fantastic tunes with his nose, whereat the boys in the gallery make merry, and the congregation is much scandalized. And when it shall be that the wife of his bosom shall smite him under the fifth rib with her two-edged elbow that he lifteth up his head and openeth his eyes wide and glareth around upon the congregation as one who shall say, "He that sayeth I was asleep the same is a weather prophet and the truth dwelleth not in him." But if he foldeth his handkerchief upon the back of his brother's pew, and devoutly boweth his head upon the same as you pronounce the words of the text, then will that sleeper disturb no one, but will slumber calmly on until the time of the benediction is come; and he will awaken refreshed and smiling, and he will clasp hands with the brethren and greatly extol the preacher, and with a loud voice magnify the sermon.

The Lounger.

He falls into the pew and slides into a comfortable, but not graceful position. At least he calls it comfortable. He sits on the small of his back on the edge of the pew. His legs are extended and his feet are hidden away out of sight somewhere under another pew. He carries one hand in his pocket. The pliant hinge of one elbow rests on the arm of the pew, and in the fearful hollow of his hand he drops his face, whereof one cheek is pushed clear up into his eyes, giving him a weird, inhuman expression. Every time you look at him you have a nervous fear that he will slide away clear out of sight. And although you are a good man, you sometimes half wish that he would, and never come up again.

The Fidget.

When he sits down he assumes an attitude as bolt upright as though he had swallowed a hoehandle. He hooks his shoulder-blades over the back of the pew, and there is a look of grim determination on his face that assures you he is going to sit still that Sunday if it kills him. Then he immediately kicks over the hassock. He unhooks his shoulder-blades and puts a hymn-book behind his back to lean against. Then he bends forward and lets the book go thumping down during the long prayer. He turns halfway around, and planting his elbow on the high back of the pew, tries to lift his disappointed chin up into the palm of his inaccessible hand. Then he faces around and extends both arms out along the back of the pew as though they were wings and he was getting ready to fly away and keep still ten minutes. Then he reaches for the hassock with his feet, picks it up with them, drops it, and in a frantic effort to recover it, sends it crashing against the pew in front. By this

time everybody in his neighborhood is as nervous as himself, and as he beats a rapid but muffled tattoo on the floor with his heels, making the pew quiver from end to end, he wishes he were dead. So do you.

The Watcher.

His head is set on a ball socket and can turn three ways at once. If the door opens, he turns around; if the window moves noiselessly, he looks up. He watches the fidget with one eye, and the parson and congregation with both. He sees you lose a page of your manuscript. He sees that Deacon Slow-boy has put on only one cuff. He sees in the basket the quarter with a hole in it, and he saw young Mr. Slyboots drop it in, too. He sees Brother Lightpay feel in every one of his pockets for something smaller than a nickel. In vain in the choir does the tenor attempt to smuggle a little note to the soprano. Between the leaves of the hymn-book the Watcher sees that note, nor would it be a great wonder if he also sees what is in it. All things that somebody, and some things that nobody wants him to see he sees. He sees so much he has no time to listen to anything.

The Timekeeper.

As you announce your text this brother pulls his watch upon you—and I do believe, when I am punishing an audience, I would rather see a man draw a revolver than a watch. He gets the time to a second, and shuts his watch with a snap that sounds like the "go" from the judge's stand at the agricultural horse-trot; something, young gentlemen, of which you are profoundly ignorant. And with that brother sitting before you, his eye on you and his hand on his watch, as though he feared you might steal it, you preach like an express engine; you feel that you are running on schedule time, you have just so far to go and just so many minutes to get there in, and you must haul that entire congregation with you. Oft as the Timekeeper looks at his watch, you give yourself a little more steam, and rush along regardless of signals, orders, flag-stops, or crossings. By and by, when you have been preaching only a short twenty-five minutes, the Timekeeper suddenly looks at his watch, starts, looks at you with an expression of voiceless amazement; you can see his eyes saying, "Man, alive, do you know what time it is?" If the Timekeeper, when he is feeling usually accurate, cannot utterly destroy the closing passages of the best sermon you will ever preach, you are proof against human-annoyance. And you will be, you must be superior to annoyance else you cannot preach.

The Squeaker.

He comes a little late, and he weareth the shoes that are sacred to the sanctuary, the boots that remember the Sabbath day to keep it noisy. His pew is away down in front, close to the pulpit and "squeak, squaw" he tramps discordantly down the long aisle. If he walks flat-footed the dismal thump of his heels mingles dejectedly with the shrill dissonance of the squeaking sole. And if he endeavors to improve matters by teetering along on his toes, the result is a strident horror of squeak and grumble that even frightens the most hardened squeaker. When he reaches his pew, there are strangers sitting there. The Squeaker is the soul of hospitality, and he would not disturb a stranger for a hat full of money, so modestly ignoring all the pew doors held open for him, he squeaks all the way back to a retired seat under the gallery. Then he remembers that he has a notice for the pastor to read. He

squeaks up to the pulpit, hands the minister the wrong notice and does not discover his mistake until he is half way down the aisle again, and back to the pulpit he goes. He is invariably a good man, too; one of the best men in your church; so good you cannot endure to reprove him on account of his boots, which are essentially pedobaptists in their economical use of water, and their loud protests against immersion as an ordinance of efficacy.

The Traveler.

This brother is also a Talker. Moreover, he is usually a sister. She comes to church early, and is careful and troubled about all the unfinished and projected missionary and sewing-circle business of the week. Save by accident or mistake, she never goes immediately to her own pew. She heads directly for a sister in some remote and lonely part of the room, and fills in the quiet that pre-

cedes the service, and all the time the congregation is assembling, with much sibilant buzzing. From the first sister she flits to a second and again to another and another. You will observe that she talks with her head turning this way and that, on the lookout for another committee. And buzz, buzz, buzz, she keeps it up. And then, espying on the other side of the church a sister whom she had been unable to include in her itinerant caucus, she says some noiseless words at her with a voiceless mouth, which she opens and shuts and expands and contracts a few times in such extravagant and frightful pantomime that you hold your breath and look to see the good sister fall down in a fit.

Hopeful, the Worshiper.

It rests your soul to turn toward this pleasant companion of a toilsome pilgrimage. His face shines up at you from the pew

and his soul looks at you through his eyes. Now the kindly face kindles with your enthusiasm and now the eyes are misty when some touch of pathos in your words or manner plash the waters into them. Sometimes an assuring nod of the head carries to the pulpit the warm approval of the pew, and sometimes the knitted brow asks you to say that again and say it slowly, and by this you know how closely Hopeful is following you. You always look for him and always you find him, and looking down into his face as you open the Book, you forget the Timekeeper, you cannot see the Sleeper, the Traveler is still and the sound of the Squeaker blends into the closing strains of the hymn in sweet accord; and your heart is strong and light. Let us be of good cheer, there are more Hopeful than Bosses in the church, and one Hopeful is of more value than many Fidgets.

Glimpses Into Mission Homes

BY W. REMFREY HUNT.



Rev. W. Remfrey Hunt, F. R. G. S.

The mission stations become a sort of home within a home. The missionaries live in the most intimate contact with heathenism and with each other. The homes are as little bits of sunlit beauty in the midst of the dark, cruel, lonesome heathenism around about them. The little children live their lives mostly within the compound walls. They are kept in strict and careful quarantine from the moral leprosy without. Any little bits of refinement in the homes in the way of ornaments, furniture, toys, pictures, or magazines are as gleams of sunshine. Critics who would deny them these things would never have the moral courage to stay one night outside of the protection of treaty ports, not to mention the nightmare they would have if told Dr. Macklin had been attending cholera pestilence and leper patients half an hour before he was serving at the head of the table and hastening to get through to meet a Chinese official in the guest room.

Visit of Professor Paul.

*Some time since our beloved Professor C. T. Paul, trekked the veldt of Anhwei province and visited Chu Chow. The Osgoods and the Hunts were de-lighted. Visits as these are as a dream of heaven to the dear children. The wives search with two-candle-power the larder for the choicest viands. New stories are told and all are refreshed. But a trip had been planned into the far regions of the north. Never thought of putting off a well-planned trip before, but here was Professor Paul, and his genial wife, and the joys and felicities that such a visit would mean counted high. Next morning a caravansary was at the door, and, choked at the thought of what we should miss at

home, we waved them a farewell, and went off into the pagan fields to open strategic centres for evangelism. It was a great privilege, but it gave me an inexpressible feeling, and this is the first time it has been mentioned, and that only to "stir up your pure minds by way of remembrance" that the mission fields has its little Water-loos, no less than our fatherland its Gettysburgs and Missionary Ridges. Of the mission home and its experiences it may be said that the half has never been told. There are many unrecorded deeds of love done by the workers within and without the mission compounds that count for so much in the winning of China to Christ.

Missionaries Do Not Fear Searchlight.

The missionaries do not fear the searchlight of publicity. The more people come the more it is appreciated, especially if they come in the season of the year when the indigenous smells and the exogenous stinks are normal. The tourist who sees China from the deck of a luxuriously appointed steamer, or who is rushed through the narrow streets merely to purchase a few curios at a jeweler's or a porcelain store, will not be able to expose his sensitive plate to the light. It will blur because it is undeveloped.

Types of Travelers.

Travelers of the type of men and women like Archibald McLean, Dr. Morrison of the Times, Mrs. Isabella Bird Bishop, F. R. G. S., Dr. John R. Mott, Colonel Denby, and

Theodore Roosevelt, and William Jennings Bryan, are sane, sound, and salutary in their visits as in their judgment. They leave impressions that do good. But when men of the uninformed classes like Sir Hiram Maxim, and Rudyard Kipling's "Pagett M. P.," snatch both first and second hand the astigmatic views of those who do not know, then it is that the situation is indeed pitiful. The recent explosions of the famous gun-maker were so very ill-timed; but it revealed the aim, the missive, and the miss. In the "Rationalist Press Association Annual" Mr. Maxim says, "the missionaries are and always have been the greatest liars on the face of the earth." He asks what the world would think of a sixteen-year-old girl coming to England to teach steam engineering to the yards when she had never seen a steam engine at work. The answer to our critic is plain, and it is that we should think exactly the same of such unthinkable folly as we do of Sir Hiram's cloudy excursion into the arena of missions and missionary affairs.

Kipling's Travelers.

Rudyard Kipling describes the traveler "Pagett M. P.," in his own inimitable style. He says the "fluent liar" had said the heat of India was a "solar myth," and that missions were a farce. The missionaries invited the tourist to stay on till summer. The result was lovely. The missionaries smiled, the old man bled, his temper riled.



Mr. Hunt's Home at Chu Chow.

The prickly heat tried him, the mosquitoes bit him, the dust storms blinded him, dysentery laid him low, and cholera scared him so, till the crisis was reached in the last stage act, red heat 120 deg. in the courtyard at noon—he fled, and is yet to be discovered.

The mission field and the camping grounds of its home-life is the place where one is tested for service. Who knows the soul-longings and the heart-pantings of the homes where the dear children are away in the homelands being educated in more congenial surroundings and with better chances of realizing that they inherently belong to the lands of civilization? The Chinese letter-carrier who brings the mail from home is remembered by the children in their bedside prayers. The ragged Chinese peanut vendor, who sells his spicy morsels on Chinese streets, enjoys smiles of welcome from the missionary children such as would be valued at millions by the absent members of the missionary families at home. But the mission life is, nevertheless, one of unique joy. It is a sunlit life.

Bright Gleams in Mission Circles.

There are a lot of bright gleams in the mission circles just now. Dr. Macklin and family have returned, and the doctor is always as optimistic as a good morning. Dr. Paul Wakefield and family seemed the happiest little freight that every returned to China, and we wish for them the gladdest of service. The Osgood's are more than fortunate, for the visit of loved parents is as rare in the mission field as strawberries in March. The visit of Mr. and Mrs. Hertzog to Chu Chow and all our mission stations will give tone to the workers, and inspirational talks to these splendid parents of missionaries for long years to come. Mrs. and Abe Cory are in their new home in Nanking, and although "Abe" is too busy to know whether his porridge has sugar in it or to notice the pictures on the walls, he feels fine. Frank Garrett and his good wife are ever successfully at work, and the girls, I mean Miss Mary Kelly and Miss Eva May Raw, are living in their Chinese home down in the midst of Flowery Street touching the hearts and winning the women of that densely peopled mart. The same is true of Miss Rosa Tonkin in the factories at Shanghai. Miss Edna P. Dale is pressing her work among the women of Wuhu, and Miss Kate Gault Miller is getting the language with real credit and ability. The acquisition of the language alone is enough for any ordinary test of one's religion as well as its mental gymnastics. Miss Emma Lyon is building into the lives of those fine girls at her school the type of Christian character that will mould the homes of the new China that is coming so surely as the receding shades of heathenism predicts the new era that is to be. President F. E. Meigs has done a splendid service in the Christian College in Nanking, and the mission waits to welcome them back with the sincerest love and admiration. Mrs. Meigs is the mother of the mission, and their home in Nanking is ever open to all. It is the popular rendezvous of the missionaries and shines in every corner with the love of Christ.

Missionaries Young and Hopeful.

Most of the missionaries keep young and are full of hope. In the face of clenched antagonisms in heathen Chow-Hsien, the home of Brother and Sister Titus is a challenge to the defiant and evil faiths that are arrayed against them in its wicked idolatries. Little Virginia is alone in her playtime as in her home-life in that city; and when it is possible for a convenient boat trip the family go out into the regions of paganism and preach Christ with no uncertain sound.

Mission life, albeit, is *not all preaching*. Its practice would make the physicians of America and Europe envious: weighing the logs for fuel, tending the cows for "pure" milk, watching to see if the docile "boy" does not wear for a night or so the underwear of the family when it is handed out for laundry work, reckoning accounts with the cook who "never squeeze mission money," patience with the Chinese callers who can stay all day, talk lots and say nothing, keeping back your disgust "lest offending" when the uninitiated guest remarks upon the fine house, compared with his mud hut, and forthwith forgets and spits on your floor, shuffling the children out of the way when the women callers are talking with you and boldly breaking all sense of refinement by some vulgar and indelicate reference to the sacred relations of family life—these and a thousand and one other little trivialities wear the Aryan down, and the evening prayer—utterances abound with thanks for the privileges of telling them of Jesus, and asks, too, for "grace sufficient" to do as Jesus would do if he were here right now.

feelings and—but we are hoping Brother Johnson will go with his family, for he is worthy and is faithful, and he needs the renewal a vision of the dear homeland gives.

Foster Poland said he wished we were going to live all the time in Tungchow so he could have some fun. These children missionaries seem to breathe in the language, and maybe if our missionaries could learn the lingua like the children do, it would get home quicker and do its work easier. Dr. and Mrs. Poland are acclimating, and diagnosing his own case he says, "it takes time."

A Missionary's Son.

We enjoyed a visit to the beautiful home of Mrs. Molland, and took Hal Molland over to Chu Chow on horse back. We told Hal of the rue and euphraphy of our pioneering work in Chu Chow, and he took fire; and if China wins him as one of her own missionary sons, it will be because Harold Molland has the rich inheritance of his sainted father, whose grave in Wuhu still articulates the prayer, "Thy Kingdom Come." Mrs. Molland rejoices in the companionship



A Group of Missionaries' Children.

No Better Homes Anywhere.

We were recently in all our mission homes and there are none better in the two hemispheres: the Butcherts in Lu Chow Fu, with the doctor so busy he hardly has time to spin Baird's top as a special privilege; with Mr. and Mrs. Brown sharing the laying of the foundations of the Christian Church in that city, and Miss Alma Favors doing the best women's work for tact, grace, and consecration that we have seen in any province in China; these workers are true gold indeed.

Two geniuses are at work, too, in Lu Chow Fu and they live at a place styled the "Roost." They are bachelors at this writing, and of course nobody knows what time the roost may evolve into something beautiful for situation and the joys of the whole prefecture. Baird's practical and sound philosophy, and Buck's genial and appreciated work in a fine grace of friendship with the young men of the city, links up these two workers in a fine team.

Pathos of Separation.

While we were at Tungchow visiting the Johnson's we had ample time to see the fine work these pioneers have done in that vast unevangelized center. It has told on these consecrated workers. At the table it was mentioned that Mrs. Johnson and the children were to go home on furlough in the coming spring; and Brother Johnson whispered to me that he would stay and stand by the stuff. Something happened that cannot be written; who can write sighs,

of Muriel and in the examination of the Chinese language we gave her in the summer; she showed how the very idiom and accent was as nearly native to her as in the girlish days when with Charlie and Kathleen she enjoyed one of the happiest of childhood's times.

We are fortunate in being the co-workers with Mr. and Mrs. Alexander Paul in Wuhu. They are fine people and their home stands for grace, culture and service. We found the Shaws in Shanghai rejoicing in setting in order the new "Institute" work. Brother and Sister James Ware, always full of service, were crushed under the news of the death of their eldest daughter in California. The Lord give them sustaining grace! Sunshine and shadows alternate here as in all spheres. Professor Charles Settlemyer pushes the union schemes and is recommending to the boys at the "Roost" that marriage is no trifling thing, and that this new living link can make a "roost" hatch out the sweetest fruits and most gracious nucleus of a new social community.

Missionary Home a Real Home.

Twenty-one years of varied experience in China has instructed me that the mission house in the east should be more than a mere residence; it should be, and aims to be, a *real home*. While we do not "live on ambrosia" or "sleep on beds of rose leaves" we enjoy larger, roomier, more comfortable abodes than those natives around about us. The mission home is the truest exhibit of the civilization of the West. The children

must not be orientalized, nor must the parents stay too long in the moral malarial miasma of climates that enervate and in conditions that burn out life and dry up its tissues. *In a word, the missionaries' homes are little bits of the dear homeland set right down in the midst of a wilderness of sin and shades that are dusk with horrid shapes of evilom.*

Religion Must Begin in Home Life.

The new religion that comes to China begins as it did in Bethlehem, in the home life. It takes its level, however, from the achievements of the twentieth century; and any one who would have missionaries begin where aborigines eat with their fingers, sleep on mats, live in a mud hut, dress and act like the heathen, should receive this immediate invitation to come and test it, as we did; and then see which he likes best, and which is really best in utility, economy, and common sense.

Nor are the mission homes the manufactories of martyrs. Only at the crucial and sacrificial call do we face death and flinch not. We would rather live and serve. At the Boxer crisis we missionaries were sentenced to death; it felt uncanny, and we could, even at that critical moment, have restrained ourselves and said to our friendliest and readiest critics, "Gentlemen, the situation, with all its assets, is open to you."

The Influence of the Home.

Peeps into our mission homes would do up all good. As the representative of all that is best in our own homeland civilization, the men and women on the lonely outpost roads of the far-flung battle-line of the new moral and intellectual creations in a thousand cities in Asia need the best equipment! Whether teaching Biblical, scientific, industrial or literary subjects, he or she communicates gifts, traits, habits, knowledge, and builds character with the material supplied from Christian civilization. "Thoughts that breathe and words that burn" surge up in our hearts as we are solemnized with the bigness of the Christ-commissioned and Spirit-empowered service in which we have proved is the highest investment of influence and the truest message of God's redeeming love to these "other sheep" who are embraced by the bleeding hands that still reach in travail to the uttermost parts of the earth.

God gave me a beautiful vision divine,
Its horizons opened new windows sublime:
O dream of the Homeland—rare glow for these eyes—

Reunions with loved ones; what wonders surprise.

White angel-robed escorts with Jesus attending,

All kindreds redeemed their glad anthems ascending.

Not pearl gates, or gold streets, or sunlit white throne

Makes Heaven. 'Tis Jesus at home.

Churchitis

So many people suffer
From this dread malady.
It comes on Sunday morning,
And lasts till after tea.

Its symptoms often vary;
It brings on prolonged sleep;
Induces shrinking nervousness;
Young patients often weep.

But one thing I have noticed
In cases roundabout;
The victims all seem anxious
To have their church cut out.

—Etta Anthony Baker in Lippincott's.

MYSTERIES OF EGYPT

Discoveries in the Land of the Nile.

PROF. JAMES H. BREASTED INTERVIEWED.

The remarkable discoveries of the Germans at Elephantine, Egypt, has renewed public interest in the work of the excavator among the buried treasures of the past centuries. That the readers of The Christian Century might have reliable and scholarly information regarding the significance of the papyri found at Elephantine, a representative of this paper interviewed Prof. J. H. Breasted, the renowned Egyptologist and orientalist. He is director of the Haskell Oriental Museum at the University of Chicago and professor of Egyptology and Lecturer on oriental history. He has made several extended trips to Egypt, the last time spending two years in that wonderful land. He was found in his office, surrounded with evidences of his interest in his chosen work and full of enthusiasm regarding Egyptian matters.

A Meager Year.

"Doctor Breasted, I have come to ask" a few questions about Egypt. What is the latest word?"

"This has been a poor year for Egyptian news in my line," he replied, "the most meager year for several years. However, I have just now received a letter from Petrie, W. M. F. Petrie, who has just returned to London from Egypt. He writes that he is just back from Hawara with a lot of Roman portraits, the finest he has ever seen. These portraits," remarked the professor, "are made of wax and they must be pretty good to be the finest he has ever seen. Hawara is the happy hunting grounds for Roman portrait hunters."

"Did Doctor Petrie bring back anything else?"

"Yes, he got an eight-ton colossal granite shrine Monolith, with two carved figures of the great dynastic king, Amenemhet II. He also reports the discovery of two new pyramids at Marghouner."

"Will you not tell us something about the Elephantine papyri?"

"Elephantine is awfully interesting. I was out there when the papyri were found; I mean I was in the Soudan in the Upper Nile Valley."

"Did you see the papyri in Egypt?"

"No, they were packed for shipment. But I saw them in Berlin where they are now. They are most magnificent documents; written with black ink and in splendid condition."

"Why are they at Berlin?"

"Well, the best workman in the world for mounting them is in Berlin; and then they were found by Germans. They shipped the papyri out of Egypt without the knowledge of the Egyptian government; there was no intent to deceive. After they had safely arrived in Berlin, the Egyptian government was informed of the great discovery. Probably the papyri properly mounted will be placed in the Cairo Museum; perhaps the Germans hope to keep them in Berlin."

471-408 B. C.

"What is the date of the papyri found at Elephantine?"

"471-408 B. C. They are about 1,500 years older than the oldest Hebrew parchment of the Bible. The papyri relate facts much older than the date of their composition; events which occurred in the time of Cambyses in the sixth century B. C."

"What is the most important fact brought to light?"

"The existence of a great temple to Jehovah at Elephantine, which was attacked by the priests of Anubis; the Jews appealed to Bagoas, satrap of Jerusalem and to the sons of Sanballat, rulers of Samaria, for redress."

"Then Bagoas and Sanballat were real per-

sons and not legendary characters as Winckler declares?"

"They were not legendary characters."

"What light is thrown on the date of the Levitical code by the papyri? Wellhausen, you know, says it must have been of late date because it presupposes the existence of only one temple, all other high places and altars having disappeared."

"The papyri prove the use of another temple at an earlier date and will have to be taken into consideration in determining the date of the Levitical code."

"How will it affect the Aramaic passages in Ezra, Nehemiah and Daniel?"

"The papyri prove the use of Aramaic words in the fifth century B. C., two or three centuries before the accepted date. However, I believe that they will confirm in general the position of the critics. But they will require careful study."

"What do the scholars think about the Aramaic passages—Ezra and Nehemiah, in view of these papyri, Doctor Breasted?"

"Torrey, of Yale, says that it discredits them, while Meyer, one of the greatest scholars, takes the opposite view and says it establishes their genuineness."

Epoch-Making Material.

"Where is Elephantine?"

"Opposite Assuan, 400 miles south of Cairo. It is uninhabited. It is rich in ancient treasures. There are household documents found there which go back to the 26th and 27th centuries B. C. The town is especially rich in Aramaic papyri."

"What else has been found, doctor?"

"There has been a second find—I dare not say anything about what it contains until they are out."

The professor thought a moment, and then said: "I will say this, however, about it: It is epoch-making material. It is about ready to be published. It contains the oldest tale in international literature. We have the tale in Greek but now we have discovered the Aramaic original and it is the oldest tale in such literature and the oldest manuscript of international literature in the world. More, I cannot say."

The Tables Turned.

"By the way," said the professor, "have you seen the newspaper reports of the identity of the sphinx having been discovered by Reisner?"

"Yes, what about it?" was the reply.

"Well, every sphinx is a portrait of some king," said the professor, "and we have believed for some time that the great sphinx was the portrait of Khefren—his name occurs in an inscription on the sphinx. Reisner found confirmatory evidence to prove that of which we were certain."

Nubia.

"Do you know what is being done in Nubia?" the doctor asked.

The scribe confessed ignorance. The doctor answered his own question.

"It is a most interesting condition of affairs," he said. "The Assuan dam is to be raised 22 feet, 9 inches and a great part of Nubia will be flooded. It is rich in hidden treasures. For three years the excavator has been busy there securing these treasures of the past before the waters prevent further exploration. The government has made an appropriation for the work. Relics dating back to 3600 B. C. and 4000 B. C. have been found. It has been proven that Nubia was once inhabited by the Egyptians, but Nubia was retarded in development and Egypt flourished."

Greatest Oriental Museum.

"Professor, where is the greatest collection of Egyptian antiquities?" "We haven't much here," he replied, "only a working museum. The Field Museum is good and also one in Philadelphia; on the whole, I think the Field is about the best. And there is one man who has done more than anybody else to make it what it is today, I refer to Mr. Edward Ayer, former president of Field Museum. He spent his own money and when that failed he compelled wealthy American tourists in Egypt to purchase for the museum. He got friends here to subscribe."

Railroad Mummy.

"Have you ever heard of the railroad mummy in the Field Museum?"

"No."

"Well, Mr. Ayer got a lot of his railroad friends to subscribe to a fund which he used in the purchase of this mummy which dates back to the 22nd dynasty and it is known as the 'railroad mummy.' He found a large boat in Egypt which floated on the Nile in the time of Abraham, and which is good yet, and persuaded a wealthy Chicago lady to buy it and it is in Jackson Park today. The latest thing he has secured is a chapel chamber tomb made 4600 B. C., before the time of the pyramids. It has not been unpacked yet. When it is set up you can walk in a tomb 65 centuries old. Do not forget to mention Mr. Ayer, for he has done great things for the oriental department in Field Museum."

Professor Breasted certainly can take a mighty dry and mighty old subject and talk entertainingly and instructively on it until it becomes fresh and new under his enthusiastic genius. In his own museum is a remarkable Egyptian relic of past centuries. It is a bar of gold about 4 inches long, worn by King Menes, of the first dynasty of the Ahydos kings. It is not later than 3200 B. C. and is the earliest inscribed piece of royal jewelry in the world. It is of pure gold and its purpose is unknown. Professor Breasted himself secured this priceless jewel for Haskell Museum.

Charles Reign Scoville in Enid, Okla.

The labors of Evangelist Scoville and company came to a close in Enid, April 19. In many respects it was a most remarkable meeting. The gospel invitation was given for twenty days in Enid, and four days outside of Enid. A total of 757 people responded. We doubt if this has ever been equaled in the brotherhood, considering the brevity of the meeting. Could the company have remained a week longer the number of additions to the church would have been greatly increased. Of the 757, about 100 take membership in cities and towns within reach of Enid. The great majority are by confession of faith and baptism.

The meetings were held in the Loewen Theater, the largest and best auditorium in the city. This building seats about 1,700. Often 2,000 people crowded in to hear the gospel, and then hundreds were turned away for lack of room. I was unfortunate that a larger building was not available.

Mr. Scoville found a good atmosphere in Enid. The pastor, W. J. Wright, has been here nearly a year, and has won the name of being the "best preacher in the city." Oklahoma Christian University is here, and it gave the right-of-way to the meeting. The classes of the Bible College met only every other day, that the young ministers might identify themselves with the meeting. Faculty and students alike recognized the opportunity and endeavored to make the most of it.

Mr. Scoville brought to Enid his entire

company. What an array of talent and consecration it is! The singing of Mrs. Scoville, the Rockwells, and Baird; and the personal work of Minges, the Leonards and Miss Brazelton, added by the others all make the force a well nigh irresistible one. The entire city was shaken and filled with the spirit of the meetings. The University adopted the company, and has received untold benefit from the songs, and addresses given in chapel. The young ministers and the missionary class have been fired by the burning zeal of Scoville.

Letters come in inquiring about the "methods" of Scoville. First, I never heard the New Testament doctrine preached more earnestly. Christian Union, Faith, Repentance, Confession, etc., all received strong emphasis. Hundreds were baptized, and all during this ceremony one of the evangelists explained the Scriptures on the subject, aided by charts. A number of people in other churches requested and received the one baptism. Earnestness and hard work enforced by prayer and faith on the part of the company account for their great success. Personal work has become an art with them. Mr. Scoville did not say an unkind word about the denominations, although their pastors, with one exception, kept aloof. Not even a Jew, who attacked Scoville through a daily paper, could elicit an unkind remark. But sin, the saloon, the dance hall, and other breeders of vice were held up before torrents of invectives that came like blasts of brimstone. His command to repent was with the spirit of John the Baptist. His message of redemption was with the prayerful, tearful, pleading of the Master.

The meeting was eventful. Various evangelists of Oklahoma came to help and learn. On the last night an old church debt of years' standing, the skeleton of the closet, was dragged forth and covered with bankable notes. A great membership meeting on the last Sunday introduced the new members to the departments of church work. The pastor, the church, and the University are all stronger, and the entire city feels the great moral uplift. We must truly exclaim, "What hath God wrought!"

FRANK H. MARSHALL.

New York Secretary's Letter

Roy E. Deadman, of Buffalo, recently assisted Pastor Patterson at Gloversville in a short meeting which resulted in thirteen added to the church. This is a good meeting for the Gloversville Church.

Good reports come to the office concerning the work of I. L. Parvin of Auburn. New life is manifest in the various people and we have no doubt but that with this happy union of pastor and congregation the Auburn Church has some of its greatest years before it.

Prof. Philip Parsons, of Syracuse University, has been doing splendid work with the Brewerton Church during the last six months. He is enlisting a lot of good men of the community in the work of the church which will be of permanent value to the church.

D. H. Bradbury has recently received an unanimous call to remain with the Throopville Church for another year. We are glad to know that Mr. Bradbury has decided to stay with them while he finishes his course at Auburn Theological Seminary.

The two pastors of the Syracuse Churches, Arthur Braden and C. R. Stauffer are at present conducting meetings at South Park, a settlement on a trolley line out of the city a couple miles in the direction of the most rapid growth of the city. There are about one hundred families on the field at present and we are the only people doing religious work there. For once we are in on the ground floor in this section of the country.

A committee representing the Baptists, Methodists, Presbyterians, Congregationalists, and the Disciples of Syracuse has been appointed to work out a plan to organize a Union Church among the Italians of the city, of which there are many thousands. The writer is secretary of the committee and has had some of the most interesting hours of his life in the sessions of the committee. Just what the outcome may be he is not yet able to report, but it is certain that only good can come from such efforts as this.

R. B. Matthews, formerly of Mayslick, Ky., has located with the Columbia Ave. Church of Rochester and has things well in hand. Good reports are coming in from the work there and we shall expect greater things from this church.

The Jubilee State Convention will be held at Buffalo, June 20-26, at the Richmond Ave. Church, of which R. H. Miller is pastor. This church has recently completed one of the greatest Bible-school plants in the East among any religious people and we will have the use of this for the sessions of the convention. We hope that every congregation will be well represented. The program committee is hard at work in their effort to prepare a program worthy of the occasion.

C. R. STAUFFER, Cor. Sec.

Syracuse N. Y.

The Junior Pulpit

BY "MARK WAYNE."

MY WATCH.

"I have a splendid gold watch, set with jewels, and having Elgin works. But the other day it stopped, and do what I could it would not run right again. All the winding in the world did not help.

I might have taken the watch to pieces; maybe the mainspring had slipped, or a cog was broken, or the works needed repairing. I once took a watch to pieces, when I was a boy, but when I went to put it together again, there were such a lot of little wheels that couldn't possibly go back into that case! Like all the king's horses and all the king's men, I couldn't put my watch together again.

A splendid carpenter lives across the street. Could he repair it with hammer and saw and plane? The cobbler down town, could he stitch it together

with awl and thread? Or Farmer Boaz, shall he plant it and let it grow up to be a better watch?

I know what I shall do. The watchmaker lives just around the corner; he made my watch and he can set it right.

Boys and girls, your soul is a precious jewelled watch made to keep the right time. It should run too slow to do evil, but be swift to do good. If the dust of sin has clogged, or trial has broken your life, do not risk your soul by trying to set it right yourself, nor by trusting it to people who know no more about setting souls right than carpenters and cobblers and farmers would expect to know about repairing watches. Surely, if God has made your soul, will he not make it right when it has gone wrong? He is not far from any one of you; bring your soul to Him and let Him put you right for time and for eternity.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MAY 7.

Theme for the Day—The World-wide Empire of Christ.

Scripture—He shall have dominion also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust.—Psa. 72: 8, 9.

Eternal Lord, from land to land
Shall echo Thine all-glorious name,
Till the kingdoms bow at Thy command.
And every lip thy praise proclaim.

Exalted high on every shore,
The banner of the cross unfurled,
Shall summon thousands to adore
The Saviour of a ransomed world.
—Anonymous.

Prayer—Our Father, Thou hast made plain to us Thine eternal purpose, that all the world shall know the Gospel of Jesus, and by it be brought to the new life. Today we join with Thy people in many places to promote by our offerings this great cause of world-wide evangelization. Save us from the sin of small and unbecoming gifts. Help us to give as we pray, as we love and honor Christ, and as we can with hearts unashamed lay our offerings in his precious hands. In this way we worthily join with all who pray, labor and contribute for the coming of the kingdom in all the world. Amen.

MONDAY, MAY 8.

Theme for the Day—Early Saints and Martyrs.

Scripture—And they stoned Stephen, calling upon the Lord and saying, Lord Jesus, receive my spirit. And when he had said this, he fell asleep. And Saul was consenting unto his death. And there arose on that day a great persecution against the church.—Acts 7: 59, 60; 8: 1.

Saint, did I say? with your remembered faces,
Dear men and women, whom I sought and slew!

Ah, when we mingle in the heavenly places
How will I weep to Stephen and to you.
—F. W. H. Meyers ("St. Paul").

Prayer—Father of lights, and God of infinite grace, we draw near to Thee to ask Thy forgiveness and Thy mercy. Thou who givest hope and power to them that trust Thee, grant us the faithfulness of Thy martyrs and the portion of Thy chosen. May we in the hour of trial be able to see Thy glory, and Jesus our Saviour standing at Thy right hand. Perfect Thy strength in our weakness, and may Thy gentleness make us great. Enable us to be followers of those who through faith and patience inherit the promises. And receive us to Thy glory, through the atoning love of Christ Jesus our Lord. Amen.

TUESDAY, MAY 9.

Theme for the Day—The Word of God.

Scripture—How sweet are thy words unto my taste, yea sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way.—Psa. 119: 103, 104.

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,

From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.
—Whittier ("Miriam").

Prayer—Heavenly Father, Thy Word is a lamp unto our feet and a light to our faith. It has come to us like a precious legacy from the past. We do not understand all of its wonderful words, but we discover in it ever deeper springs of wisdom and of life. Through the ages it discloses new truth to each generation. It endures, while men and institutions pass. May we study it that we may catch its spirit, and see how the men who have written down for us their messages and experiences upon its pages have spoken for God, and that through them God ever speaks to us. Most of all, may we see that the heart of the Book is Christ, the Light of the World. Amen.

WEDNESDAY, MAY 10.

Theme for the Day—The Far-off Divine Event.

Scripture—He shall deliver up the kingdom to God, even the Father, when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet.—I Cor. 15: 24, 25.

My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That, after Last, returns the First,
Though a wide compass round be fetched;
That what began best, can't end worst,
Nor what God blessed once, prove accurst.
—Browning ("Apparent Failure").

Prayer—O God, our Father, we thank Thee that in the life and purpose of our Lord we discern Thy own great plan of the ages. Our hearts would grow faint and discouraged if we could not see the goal toward which we are striving. We cannot obscure from our eyes the present evil world, nor ignore its sin and sorrow. But we can look to the future, and mark the slow but steady coming of Thy kingdom, for whose triumph we ever pray. Comfort our souls, we beseech Thee, with this vision of the better time to be, and grant us a share in its blessedness.—Amen.

THURSDAY, MAY 11.

Theme for the Day—Perversions of Truth.

Scripture—Woe unto them that call evil good and good evil: that put darkness for light and light for darkness: that put bitter for sweet and sweet for bitter.—Isa. 5: 20.

O purblind race of miserable men!
How many among us at this very hour
Do forge a lifelong trouble for ourselves,
By taking true for false, or false for true;
Here, thro' the feeble twilight of this world
Groping—how many—until we pass and reach
That other, where we see as we are seen.
—Tennyson ("Geraint and Enid").

Prayer—O God of our life, we would escape the dangers that lie about us in the world, and reach the safe and sheltered life of trust and love. Save us, we pray Thee, from vain and foolish thoughts, from delusions, falsehoods, and self-deception. Knowing the power of untruth to ruin character, to blight happiness, and to bring dis-

cord into the world, may we arm ourselves against it, and search our hearts to banish it wherever found. And may we abide in Christ, who is the Truth. Amen.

FRIDAY, MAY 12.

Theme for the Day—"The Wreck of Matter and the Crash of Worlds."

Scripture—But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements dissolve with fervent heat, and the works therein shall be burned up.—II Peter 3: 10.

The cloud-capped towers, the gorgeous
palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.
—Shakespeare ("The Tempest, 4:1").

Prayer—Our Father, teach us that here we have no continuing city, but that we seek one which hath foundations, whose maker and builder is God. Help us to build on no foundation but Christ, that our house fall not in the day of testing. In the fires of trial may our work abide. Fortify all Thy servants against the sorrow of defeat, and the sense of failure. Bless our home and our household, the young and the old. Give to us, whether our years be few or many, the sense of permanence and confidence in Thee. And give us redemption through Christ Jesus our Lord. Amen.

SATURDAY, MAY 13.

Theme for the Day—Gaining the Heights.

Scripture—To them that by patience in well doing seek for glory and honor and in corruption, eternal life.—Romans 2: 7.

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.
—Longfellow ("The Ladder of St. Augustine").

Prayer—Refuge and strength of our souls, we offer Thee our daily adoration. Thou dost beset us behind and before with Thy blessings. Thou dost crown our lives with Thy mercies, so that we have no speech with which to thank Thee. But we know that our best expression of gratitude is a cheerful heart and a ready purpose to bring our lives into likeness to Thine. We thank Thee that salvation does not depend on works of merit, but on Thy pitying grace. Yet help us to be of some service in this our day of life, before we fall asleep. And then receive us to the nobler labors of a world without end. Amen.

Disciples in Scotland

(Continued from page 10.)

of them—the Shawlands and Coplaw churches—having very attractive and commodious chapels of their own, while the others meet in rented halls. The same conditions obtain among these as in the Edinburgh churches, with this exception that the two mentioned above are located in superior residence districts. The Coplaw church is numerically the strongest church in Scotland, having a membership of 260, while the Shawlands has 196. Mr. J. C. Drummond, a member of the Glasgow City Council, is an active member and elder of the Coplaw church; and Mr. H. L. Tickle, son of G. Y. Tickle, of Liverpool, one of the leaders of the early days and a member of the committee that welcomed Alexander Campbell on his arrival in England in 1847, is a leading member of the Shawlands church. Edinburgh, Scotland.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XX. Isaiah and Ahaz

May 14. Text for Special Study, Isa. 7:

QUESTIONS.

1. Explain the circumstances of Jotham's joint and individual reign.
2. What was the verdict of the Biblical writers upon the reign of Jotham.
3. Are there any indications of Isaiah's influence in the reign of Jotham.
4. How did Ahaz differ from his father?
5. Is it probable that his conduct was influenced by the heathen party at the court?
6. What features of the heathen religion did Ahaz restore?
7. What is the general outline of the sermon on the "Exalted Mountain?"
8. What contrasts did it point out between the ideal and the reality in Judah?
9. What elements of foreign influence does it specify?
10. On what is destruction soon to fall?
11. What power did Isaiah have in mind as the instrument of these troubles?
12. In what regard did Isaiah continue and emphasize the work of former prophets?
13. What specific sins of the nation are mentioned and denounced in the sermon on "The Vineyard?"
14. What political crisis occurred in 734 B. C.?
15. What was Isaiah's view regarding a safe policy all this time?
16. What was the conduct of Ahaz?
17. How did Isaiah try to change the king's purpose?
18. What prediction did Isaiah make?
19. What was the value of Isaiah's reference to the birth of the child?
20. Does this refer to the birth of Jesus?

1. AHAZ OF JUDAH.

It will be remembered that Isaiah's call to the prophetic task came in the year that King Uziah, or Azariah, died (739 B. C.). For several years Jotham, the prince and heir to the throne, had exercised the powers of the sovereign, because of Uziah's leprosy. The Biblical statement that Jotham reigned sixteen years must cover the entire period of his own rule and his joint sovereignty with his father.

Of his reign little is said, but that little is favorable (2 Kings 15: 32-38). To be sure he did not remove the local sanctuaries, where the worship of Jehovah was mingled with heathen rites. But no king of Judah had yet felt it his duty to take so drastic a step. Not till the Deuteronomic reformation in the reign of Josiah, a century later, was such a program of purification carried out with any thoroughness. Jotham built the upper gate of the temple, and otherwise strengthened his capital. In his reign also began the efforts

of the two northern kings, Pekah of Samaria, and Rezin of Damascus, to form a triple alliance against the growing power of Assyria. The fact that Jotham was unwilling to enter this confederacy was no doubt due in large measure to the influence of Isaiah, though of the prophet's active work in this period we have no record.

After a short reign as sole king, Jotham died leaving the throne to his son Ahaz. The Biblical narrative stated that this prince was twenty years old when he came to the throne and that he reigned sixteen years. However, the latter statement is probably somewhat general, as are many of the chronological data of the Old Testament.

Ahaz was a man of very different type. It maybe that the heathen leaders at the court had impressed the mind of the prince with their views. It was often the case that the opposition party shrewdly planned to make friends with the heir to the throne, and thus prepare the way for their subsequent return to power. At any rate Ahaz almost from the first displayed the spirit of a heathen reactionary. He revived the rites of Baalism, restored the high places to their full significance as local shrines, surrounded the temple itself with the images and altars of the obscene nature worship, and even introduced the terrible Phœnician custom of human sacrifice, in which he shared by offering up his own son as a fiery sacrifice. The reaction to heathenism thus seemed complete, and even Isaiah and his friends were powerless to stay the tide of idolatry and immorality which swept over the land. (2 Kings 16: 1-4).

2. ISAIAH'S WORDS OF REBUKE.

It is impossible to date the different utterances of the prophet with precision, but it seems highly probable that we have at least two of his most notable sermons from this period. The first is the one contained in chapters two to four. It takes as a text an oracle which is also employed by Micah (4: 1-3), and which may therefore have been first uttered by some earlier prophet. In it the ideal condition of Jerusalem is pictured, as the city which shall be exalted above all others, and to which the nations shall come for tidings of the true God. As a result of its world-wide influence, the races of mankind shall exchange the arts and implements of war for those of peace, and the glorious era of happiness shall arrive.

In contrast with this ideal the prophet now turns to the reality (2:5). What he sees about him is very different. The land is full of the signs of that heathenism which is most to be feared. Foreign customs prevail.

Dependence is placed upon military strength rather than righteousness. From pleading and warning Isaiah turns to threats. He knew too well how rapidly the Assyrian power was growing in the East not to be certain that soon or late its heavy hand would fall on Judah. Already its western conquests were disturbing the politics of the Mediterranean coast-lands. At the close of Uziah's reign, the very moment at which Isaiah began his preaching, the strong cities of Hamath and Arpad on the northern and eastern frontier of Syria had fallen into the grasping hands of the Assyrian king. What would be the next step? Isaiah felt free to use this menace with all his power, for he was certain of its import and he wished to awaken Judah to a sense of her peril.

But he knew that the evils of luxury, idolatry and forgetfulness of God were greater than any chastisement at Assyrian hands could be. It was the moral decay of the nation that he dreaded. He would even welcome political disaster if the vitality of the national faith could be preserved. In this he stood heart and soul with all the great prophets who had gone before him. His concern was not for material strength, but for religious conviction and obedience.

So he warned the people that as the result of the present waywardness and disregard of the right, a time of disaster was at hand. Nature and the objects of national pride should suffer (2: 12-21). These men, the leaders who were weak and inefficient, should be cut off, so that no one would consent to take the tottering ruin of the state in charge (2: 22; 3: 15). And even the womanhood of the nation should be brought low in sorrow and humiliation because of pride and selfishness (3: 16; 4: 1). No finer picture of manners and morals could be desired than Isaiah has given in these graphic sections. But the ruin will not be complete. A remnant, purged by suffering, shall survive, and the future shall be glorious.

Similar is the tone of the "Sermon of the Vineyard" (5: 1-25; 9: 8-10; 4: 5: 26-30), of which a portion has been misplaced in the compilation of the book, as may be seen by reading it as indicated in the references. Here again the sins of the nation are drawn up as in an indictment and the disasters already suffered, which should have served as warnings, are followed by the catastrophe which is sure to come.

3. THE CRISIS OF 734 A. D.

But it is Isaiah's part in the great political emergency of the reign of Ahaz that is of chief interest. Already in the reign of his father Jotham, steps had been taken by Pekah of Israel and Rezin of Syria to induce Judah to join with them in a compact against their dreaded and threatening foe, Assyria.

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at \$1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

This step was a wise one, and if left to his own political sagacity Jotham might well have joined his northern friends in such an alliance.

But Isaiah saw at once the significance of the crisis. It was impossible that these little states should be able to keep the eastern conqueror long at bay. History had proved that when the Euphrates Valley poured its legions out upon the westlands, there was little use in resisting. The best policy was submission. If Judah went into the triple alliance she would be preparing the way for her own undoing. It would only be a question of time, when all three of these little kingdoms would fall into the hands of the great king.

On the other hand, if Judah kept herself out of all entanglement, reserving alike her favors and her animosities, she might escape. There was little to tempt the conqueror into the rough and meager tracts of the south. Unless provoked by opposition, he might leave her unmolested. This was the counsel of the prophet to Jotham, and afterward to Ahaz. The former seems to have acted with wisdom in adopting it.

But when Ahaz saw the preparations made by Pekah and Rezin to compel him to come into the alliance, he was terrified. In the menace of a danger close at hand he forgot alike the greater foe at a distance and the advice of the prophet. He prepared for war with his two neighbors and he undertook what he must have regarded as a shrewd bit of diplomacy in dealing with the entire situation. He fortified Jerusalem, and sent a costly present to Tiglath-pileser, the king of Assyria, asking him to come to assist him in facing his northern foes. This conduct, from the standpoint of any sound judgment, was an act of the greatest folly.

4. ISAIAH'S POLITICAL PROGRAM.

It was the feeling of the prophets that the nation was always safest when least concerned with the affairs of its neighbors. Israel had never been strong enough to resist the seductive influences of foreign customs, either social or religious. In the present instance these general considerations were reinforced by the particular circumstances, which increased the peril. Isaiah understood only too well the danger which Ahaz faced when, terrified that the two kings of Israel and Syria had leagued themselves against him, he committed a blunder worse than would have been an alliance with them, by putting himself into the power of the Assyrian.

For Isaiah knew that when Tiglath-pileser had overthrown Syria and Israel, the very fact that Judah, which lay just beyond to the south, had been able to send him a rich bribe to assist her against her foes, would convince him that it was worth while to plunder this land as well. And no considerations of league or political friendship would stop him for a moment. His one object was the spoiling of the nations. And Judah, having attracted his notice by her foolish conduct, must now pay the penalty.

For the northern kings the prophet had only the feeling of indifference. Within his strong walls Ahaz might well have defied all that they could do. But with inexcusable errancy of judgment he had taken the wrong course. The only safe policy, as Isaiah and the earlier prophets had affirmed, was one of non-interference. Isaiah maintained this view until the action of Ahaz in seeking the help of Assyria compelled him to face a new situation—the Assyrian alliance. Henceforth he remained faithful to the new policy, mistaken as he deemed it, and tried to save his sovereigns from the error of revolt.

5. THE MESSAGE OF THE HOUR. (Chapter 7.)

Meantime, the scene of the present study is laid at the moment when the forces of Pekah and Rezin began to make serious inroads upon the realm of Ahaz. The king of Syria moved

southward with his forces to strike the power of Judah through her territories on the Gulf of Elath, south of the Dead Sea, while Pekah invaded Judah from the north.

Ahaz was thoroughly terrified. He was unable to see what appeared so clear to Isaiah, that they could do no serious harm. He made urgent efforts to fortify the city and especially to divert its water supply from outside the walls to some point within, where it could be used in a siege, and be kept from aiding the enemy. One morning when the king was busy at the upper pool, from which in later days his son Hezekiah constructed the water tunnel through the rock under the city, Isaiah came out to speak with him, taking with him his son, Sheas-Jashub, whose very name was significant of God's deliverance in days to come.

Isaiah begged the king not to be troubled about his enemies. What were they more than expiring firebrands? They could not harm him now, if he would but trust in God and in his strong walls. And in a few years at most, less than the seventy years that was the usual measure of extended time, they would both be swept away by the advance of Assyria.

The king listened, but made no response. His conduct was suspicious. Did he have another plan which he was concealing from the prophet? After the interview was over Isaiah was more than ever suspicious. In fact Ahaz had already sent his present to Tiglath-pileser with a request for help. The prophet was too deeply moved by his apprehension of just such a scheme to let the warning rest with the word he had spoken. Later on he sought Ahaz again and begged him to let him prove the truth of what he said by a sign. In the stress of the moment and with such danger involved in a mistake, the prophet felt that he could successfully invoke the power of God in any wonder that would convince the wavering monarch.

But Ahaz, already committed to his course, declined any such test, saying he did not wish to put the Lord to trial. Then Isaiah's anger broke out in full force. He charged the king with trifling with the divine warnings and then he uttered one of the most startling of his predictions. A young woman would conceive and bear a son, in times which allowed of but meagre fare. By the time that such a child should reach the age of discernment, the two kings, of whose destruction one prediction had already been made, would be forever removed from power. In fact, said the prophet, times would come, the equal of which in disaster had not been known since the ten tribes turned away from the house of David. Assyria was certain to bring ruin to Judah.

Then Isaiah, in four brief pictures, sketches the ruin that is to come. It will be like a bar-keeper calling his swarms, only Jehovah will call the swarms for chastisement. It will be like the shaving of the hair and beard, in token of disgrace. It will be a time when the land will have only the fewest of flocks and herds and its choicest vineyards will be waste land.

Thus in figurative words, which referred to the shortness of the time, Isaiah made his royal hearer comprehend something of that folly which was now beyond repair. Of course the reference to the young woman who should have a son, whose youthful years should see the fulfillment of all these predictions, is not to be understood as a personal reference to a particular woman, much less to a virgin birth. The word does not bear such a meaning. Rather the prophet affirms that within a time it would take for a young woman to have a son, who should grow to years of comprehension, the whole drama would be played. It is a time measure, signifying some six to ten years. Thus more definite and more imminent have the predictions of approaching disaster become.

Nor must the use of this passage in the

Gospel of Matthew in attestation of the Virgin birth of Jesus mislead any reader regarding the real meaning of the passage. The use of Old Testament passages as bearing on the life of Jesus is often without the slightest reference to their original meaning, and by a principle who proved its propriety and value in the work of the evangelists.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic May 14—The Universal Duty of Making Pledges. Ps. 61:5-8.

(Led by the Lookout Committee.)

From the beginning many good and sincere and devout people have objected to the pledge feature of the Christian Endeavor movement. It is only fair to say that the objection was not altogether groundless. Certainly the original pledge was too Puritanical. To many it seemed unreasonably exacting. It has always been perfectly plain that in the exigencies of modern life the carrying out of some features were well nigh impossible. But we must not forget that a large part of that objection arises from our too legalistic and literal interpretation which we put upon the pledge. If it is read with a discernment of the spirit in which it was conceived and written, there can be little real objection. Moreover if it is signed and kept in spirit, it is a powerful aid and stimulus to active and vital Christian piety. And if we will read some of the modified forms of the Christian Endeavor pledge, it becomes perfectly evident that there can be no valid objection. Perhaps the chief reason for people not wanting to sign the pledge is one that is rarely expressed, though it is the father of nearly of all those objections which are expressed. It is that the individual does not wish to definitely and specifically commit himself to such a high standard of Christian activity and life. This is rarely expressed because most people are ashamed to admit it for the simple reason that it is indefensible. The fact is when one becomes a Christian he in reality by that very act commits himself to all the things contained in the pledge and much more. To reject the pledge he is virtually saying, "I have committed my life to the Christian ideal, but I do not want the inconvenience of living accordingly."

We ought to make pledges because they specify and make definite the duties we ought to perform. The danger is that we in a general way commit ourselves to the Christian ideal and then fail to apply the principles in any given situation. The result is our actual lives are full of contradictions to the Christian ideal which we say we stand for. It is not surprising then that the world says that the church is full of hypocrites. But if we, in the name and fear of God, attach our names to a pledge of habitual private devotions, and attendance upon the Sunday and midweek hours of worship, we feel in a more direct way that we have been untrue to God, that we have broken our pledge to Him, if we fail to do these things. This has kept alive the spirit of loyalty and faithfulness of thousands who otherwise would have been carried away by the importunities of friends and associates who themselves had no interest in things religious. Yes, it has given added influence to the personality of young Christians who from their sense of loyalty have matched their influence with those who had no religious interest and prevailed in their attendance upon public worship instead spending the time in idle loitering if not in questionable or vicious amusement. We ought, therefore, to make pledges for our own sake. They will help some more than others, but they are a profound benefit to all.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

A. C. Foster, of Decatur, is preaching every second Sunday in Pana.

W. A. Taylor is pastor at Golden where an offering of fifty dollars was received for the benevolent association on Easter Sunday.

H. L. Maltman spoke to the Knights Templar of Rushville on Easter Sunday. They attended his church service in a body.

The church edifice at Sandoval is being improved with repairs and otherwise. E. U. Smith is the pastor.

The church at Sidell where P. F. York preaches received an offering of twenty-three dollars for benevolence on Easter Sunday.

Johnston City is having a successful revival meeting conducted by George P. Bramel. At last report there were nine additions.

The benevolence offering at Pekin on Easter Sunday was more than forty dollars. The pastor, O. C. Bolman, and congregation are happy over the result.

Waverly congregation, where Guy B. Williamson ministers, made an offering from its Sunday-school, for benevolence, of more than eleven dollars.

Allen Wilson and Jack Lewis are in a meeting at Monmouth with D. E. Hughes, with nearly one hundred additions at the last report.

W. T. McConnell is pastor at Arcola where an offering for the benevolent association was received Easter Sunday evening, amounting to twenty-five dollars.

Jacksonville Church where R. F. Thrapp is pastor had an offering on Easter Sunday of \$215.00 for the Benevolent Society. The Sunday-school gave \$132.77, the largest offering from any school in the state.

Ivan W. Agee is doing a successful work at Greenville where he has been located for some time. The Sunday-school is the best in the history of the church, numbering almost two hundred and fifty on Easter Sunday.

Centralia Church reports a Sunday-school attendance of nearly nine hundred on Easter Sunday, with an offering of more than fifty-two dollars. This school is the largest in the state. The pastor is J. F. Rosborough.

Rufus A. Finnell is in a meeting with many additions at Christopher. At last report there had been seventy-nine additions in seven days, sixty-three of whom were by confession and sixty of these adults.

The C. R. L. Vawter and Marty meeting at Streater has resulted in seventy-three additions in less than two weeks' time, seventy of whom were adults. The whole congregation is stirred, the Sunday-school being largely increased in attendance.

A cash offering of nineteen dollars was made for the benevolent association by Latham Church, where C. S. Weaver preaches. In addition to this there was also sent a box of provisions to the Orphanage Home and seventy dozen fresh eggs.

R. Sheeler Campbell is prospering in his new work in Girard. On Easter Sunday there were large congregations and a large Sunday-school. Sixty dollars was raised for the benevolent society.

The Sunday-school at Stanford made an offering Easter Sunday of \$65.25 for the benevolent association, in addition to sending one hundred and twenty dozen eggs to the St. Louis Orphanage. The work of Norman H. Robertson is prospering.

Litchfield Church had nearly eight hundred in the Sunday-school Easter Sunday. The congregation recently listened to a home missionary address by Nelson G. Trimble of Gary, Indiana, which was highly commended by the members and the pastor, Charles W. Ross.

W. E. Adams of First Church, Danville, Ill., is preaching a series of sermons that is bringing a responsive interest from his congregation. The following have been the subjects: The Progressing Glory of Man; The Origin and Nature of Man; The Three Births.

Shelbyville Church has made an offering this year of one hundred fifty dollars to the educational association of Eureka College. Miss Miner, representing the college, recently spoke there and received high praise for her address. R. H. Robertson, the pastor, is now living in a modern seven-room parsonage, recently purchased by the congregation.

Robert H. Newton, minister of Atlanta Church is engaging with the men of the Brotherhood Bible Class in a week of prayer and counsel for men and boys. Meetings are being held each evening in the library of the church, which are open to all men and boys over ten years of age. The movement is inspired by "The Men and Religion Forward Movement."

Keensburg Church made an offering of six dollars to the benevolent association, in addition to twenty-five dollars a year, which is being paid by five members of the congregation. The pastor, J. E. Moyer, preached at Antioch Easter Sunday afternoon and raised eleven dollars for benevolence in addition to twenty dollars which four members of this congregation pay annually.

The best offering for benevolence ever made by Marion Church was made on Easter Sunday and amounted to eighty-five dollars. There was also contributed, one hundred twenty dozen eggs for the St. Louis Orphanage. The eggs were received as the result of an appeal made in the public schools for contribution from the children. John I. Gunn has been pastor here for only a few months.

Literberry Church, of which C. G. Cantrell is minister, gave more than one hundred dollars on Easter Sunday for the benevolent work. This offering was the second largest in the state, and was made partially as a memorial to Mr. Lister, who for many years had been a faithful member of the church,

and whose death occurred this year. It is the intention to have a room furnished in the orphanage at St. Louis in memory of the faith and service of this good man.

C. H. Hands, of Flanagan, completed a series of six Lenten sermons on three successive Sundays, including Easter Sunday, as follows: "Gethsemane," "Master, Is It I?" "Self vs. Christ," "Pilate Washing His Hands in Innocency," "The Reflective Power Of the Resurrection Life," "A Cluster of Easter Lilies." The latter sermon was for children, and was listened to by a large multitude of them. A large offering for the benevolent society was received.

First Church, Springfield, and a number of other congregations of the city celebrated the Second Anniversary of the Billy Sunday revival recently. A special service was held on Sunday evening at which testimonies and reminiscences were given. Over 5,000 persons were reported as converted in the revival and more than 2,500 united with the churches of the city. Those who attended the anniversary meetings in the churches were not impressed with the abiding character of either the numerical results or the enthusiasm which the revival had produced.

First Church, Springfield, will open bids from contractors for the new church edifice May 1st, and it is anticipated that work on excavation will be begun shortly thereafter. It was hoped that the foundation would be laid last fall, but the original plans demanded modifying, so that considerable delay was occasioned. The congregation has been meeting in the Masonic Temple for nearly a year, and will probably not be able to get into the new edifice for another twelve months or more. The church celebrated April 23, in an informal way, the second anniversary of the reception of the Sunday revival converts. Brief responses were received from several of those present. On Easter Sunday graduating exercises were held in the Sunday-school for the promotion of seven children from the cradle roll to the primary department. F. W. Burnham, the pastor, attended the conference in New York of the commission of the Disciples' Council of Christian Union with the Unity Foundation of the Episcopalian Church, April 25 and 26.

News Editorials

Not Sour Grapes But Ministerial Conscience.

A heartening message is the following received from J. H. Gilliland. After briefly recounting the incidents in his winter vacation, spent with his family in Florida, during which time he preached at Jacksonville, Daytona and Enstis, he relates his purpose relating to future work. His own words convey this in the best terms:

"I am now ready for special services or supply work during the summer. I shall begin meetings the first of September. I do not care to hold meetings with the prime purpose of making additions to the church. Others are doing this and succeeding far better than I can. I feel there are other phases of our great evangelistic movement which need emphasis at this time. Some men should sacrifice the ambition for numbers to these interests. I should like, if possible, to make a contribution of this kind. I shall be glad to correspond with pastors or churches desiring work of this character. My entire ministry has been spent in Illinois; it would please me to render this service to Illinois churches. However, I shall give due consideration to calls coming from other states."

Mr. Gilliland holds a place as one of the most successful pastors of the brotherhood. As a pastor-evangelist, also, there are few whose record surpasses his. During his

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nearly twenty-five years' ministry in Bloomington, where two new churches were established under his leadership, there were frequent additions at regular services, and several revival meetings with accessions reaching in some instances beyond three hundred. It cannot be assumed, therefore, that there are sour grapes in his announcement. He has the gift and message for evangelism which wins numbers. It is a matter of conscience. The need of cultivation is apparent. We are a great people in numbers. The discipline which men equipped like J. H. Gilliland can give is of vital importance. Our cause will be richer and more powerful from the unpraised and often unappreciated work to be done by such men. This type of work will not elicit so many telegrams of commendation, but it must tell mightily in the reckoning of years to come. Mr. Gilliland's address is Bloomington.

Taking Christian Unity Talk in Earnest.

A. L. Cole, pastor at Mt. Sterling writes: "We have talked Christian union in this little city until we are actually believing one-another is in earnest." There are four protestant churches in the town with 2,000 inhabitants. Mr. Cole says it would be impossible to get up a denominational "fight" amongst the Christians of these churches because there is genuine oneness of spirit. He gives credit for this fine fraternal feeling to the pastors of all the churches during many years who have been singularly high-minded Christian men. Mr. Cole has been pastor of the Christian church nearly two years. He sends us the manuscript of an excellent address on Unity prepared by the Presbyterian pastor at Mt. Sterling, Rev. E. Hubert Broyles, of the broad spirit of which this concluding paragraph will afford a taste:

The Czar of Russia was once showing a visitor about the palace grounds. The visitor observed a guard standing by a small grass plot and asked why he was placed there. The Czar sent for the officers of the day, but no information could be secured from him; likewise was the general of the army ignorant of the reason. After a great deal of trouble it was found that eighty years before Catherine II looked out of the window and saw the first spring flower in this little grassy spot and ordered a sentinel placed there to keep it from being trodden down. No one thought to recall the order and for eighty years sentinels had been standing guard. It may be that these old divisions once had a reason; but is it not time that we cease to observe the old divisions which served whatever purpose they may have had in the remote years of long ago. Let us call in our sentinels; let us forget the things which divided, and let us prayerfully emphasize the unity of faith, and the oneness of the body of Christ which is not churches, but the church.

I am a thorough Presbyterian; not because my parents were, either: for I was not born to that faith. I thoughtfully chose the Presbyterian church because it stood for those doctrines, and that polity, which made the strongest appeal to my heart. Yet I am willing to abandon Presbyterian separateness and unite with the followers of Christ in making the organized church a real expression of the Master's ideal of the visible manifestation of His Kingdom on earth.

Champaign's New House Dedicated.

The new church house of University Place congregation, Champaign-Urbana, was dedicated April 23. Charles R. Seoville was in charge of the exercises and led in the raising of \$28,000. There were forty-five additions to the congregation on dedication day.

The total cost of rebuilding was \$35,000. The value of the present entire plant is \$80,000. It is complete in its appointments for public worship, Sunday-school and the social and institutional needs.

There are two large auditoriums, situated side by side, and easily made one splendid room by the use of an electrically operated disappearing wall. The building then has a total auditorium capacity of about 2,200.



Beautiful New House of Worship at Champaign.

In addition to the auditorium equipment there are some thirty apartments for class work, each one fully equipped with black boards, etc., and each with electrical connection with the superintendent's office. Most of them are on the main and balcony floors and command a fine view of the speakers platform.

The new building is 96 feet wide and 110 feet long. It has four floors and its appointments include gymnasium provision for the smaller children on the basement floor, and for those of high school age on the fourth floor. The baptistry is of white Italian marble with beautiful dome and colonade effect and lined with white tile.

The Church of Christ in the University cities of Champaign and Urbana is a little more than twenty-five years of age. Eight years ago, about the time of the beginning of the present pastorate, the first University Place building was completed and two hundred members moved from their early home on White street to what seemed a veritable palace.

The work grew rapidly. During the interval J. H. Gilliland, John W. Marshall, Brooks Brothers, Chas. Bloom and the pastor, Stephen E. Fisher, have each lead in meetings. More than fifteen hundred have been added to the congregation in that time and the present membership is almost a thousand. The enlarging life of the church and the tremendous needs of the local and student community made better facilities imperative and one year ago rebuilding began and the capacity of the former building has been almost trebled.

Miss Eva Lemert, of Kansas City, is with the church, and as the congregation occupies the new building, she will lead in a ten weeks' Bible-school campaign. She will be assisted for one week by Wendel Coler, of the University of Michigan.

In the student work, which is necessarily a very large factor in the life and plans of the congregation, ample provision has been made in the building for the housing of such special Bible and religious and educational work as it is hoped may be inaugurated in the near future. The pastor has two student assistants, Carl Colvin and Mildred Seyster, juniors in the university, whose service is provided by the Illinois Christian Missionary Society, and who are doing a most effective work among the young people who go to the university from our church homes of Illinois.

The church has a well appointed business office, adjacent to the pastor's study and employs a competent stenographer, who cares for the business routine of the work, and enables the pastor to keep in close touch with all departments and workers, and relieves him of endless detail, that he may

have time for study and pastoral duties in addition to administrative work.

The new era being inaugurated by the Disciples, at the Illinois State University, is of vast importance to the cause of Christ throughout the state and the middle west.

The congregation is not a rich one, it is comprised largely of salaried and working people. They have great faith in the future of the work in this important center. They invite all friends to attend the dedicatory service. The church has many friends among former students, and among the parents of Illinois, who are vitally interested in Christian education.

Eureka College

Several years ago a history of Eureka College was published by the Alumni Association. An unusually large edition was brought out, and we have about 400 copies on hand. It does not tell the story of recent years, of course; but it contains much valuable information that the friends of the college ought to know. We have decided to give these to friends of the college, who have enough interest in the matter to call for them and to pay the postage. The postage will be 13 cents. A movement is being inaugurated to write the history of the college in briefer manner, bringing it up to date. But there will be objections to this so long as we have so many volumes of the old history on hand. We are, therefore, very anxious to have these disposed of, and are perfectly willing to lose the money we have invested in them, provided the friends of the college will meet the necessary postage. Write me at once and I will see that you get a copy of the history of Eureka College.

Eureka College was represented at the recent Congress of Disciples held in Springfield, Ill. D. H. Shields, pastor of the Eureka Church, delivered one of the principal addresses. Prof. Silas Jones, of the department of Philosophy and Psychology, was in attendance, and the writer was present to absorb a little of the wisdom of the occasion. The congress did the cause in Illinois much good. The addresses were of a high order, and sanity prevailed throughout the entire congress. The attendance from Illinois was very good, due, I presume, to the fact that the congress was held in this state. The attendance from other states was very poor.

It does one good to receive a letter like this: "I have your note, and in reply will say that I am heartily in sympathy with Eureka College and sincerely hope you may achieve your ambition in raising \$125,000 endowment. I enclose as it were my mite. While I am not in a position to do more and

justify myself, I must say that my stay of one year in Eureka gave me a very favorable impression of the college and its sphere of usefulness is much to be prized." This letter is from a man, who was here with his family for one year and lived across the street from the college during that time. He has a son, who is a member of the graduating class of this year. We appreciate an opinion of this kind from a man who knows the real purpose of Eureka College.

President A. C. Gray and Prof. S. G. Harrod, of the department of Greek and Latin, attended the Federation of Colleges at Kankakee, Illinois, Monday and Tuesday, April 24-25. Eureka College is always represented at functions of this character. We feel that we have a double mission to perform: one to the cause of education in general, and the other to our own people.

In closing up our endowment campaign we are trying a little experiment. We are asking 200 people to see five persons each during the month of May in the interest of our proposition. Already quite a number have promised to do this service and are at work on the proposition. They will, of course, visit people largely who have been seen. This will enable us to reach possibly 1,000 people during the last days of the campaign, that we might not be able to see otherwise. I am aware of the fact that most of our preachers are too busy to take up with special interests of this kind; but it is very gratifying to receive the encouragement that they expect to help us out at this time. "The Committee of 200" will, without a doubt, justify its appointment.

During the three years we have been working for the endowment of Eureka College we have talked with a great many men and women who have not given. Many of these are interested in the college, but for one reason and another have not been willing to make contributions. That we might give everybody an opportunity to help, even though the amount was not as large as it should be, about three weeks ago we began a special feature of the campaign, to get 100 people to give \$100 each on the proposition. We will get many pledges less than this, and we will get quite a number considerably larger. If we can get 100 people at \$100 each, I feel sure the balance can be taken care of without much trouble. During the past few days we have secured 16 of the 100, and have promise of quite a number more.

Mrs. R. E. Hieronymus, wife of our former president, Mrs. A. T. Ross, matron of Lida's Wood and Misses Idella Wilson and Bertha Lyon, two of the girls of Eureka College, attended the National Y. W. C. A. Convention in Indianapolis recently. They brought back encouraging reports and great enthusiasm for the cause. They reported a large convention.

President A. C. Gray delivered his stereopticon lecture in Eureka Sunday evening, April 23, on "How We Got Our Bible." Pres. Gray has made a careful study of the history of the English Bible, and by means of a fine collection of slides, is able to tell this story in an attractive and instructive manner. He has delivered the lecture in several places in Illinois and has several invitations for this spring. He gets out as much as he can in view of his many duties in the colleges.

H. H. PETERS,

Chicago

C. C. Bunker reports frequent additions and large crowds at the Irving Park Church.

The West End Church recently paid \$150 on the church extension loan. Two additions here recently.

C. A. Pearce, of West Pullman, spoke Apr.

30, at a union service held in the Congregational church.

E. S. Ames, C. C. Morrison and W. D. Enders, reported the Springfield congress at the last regular ministers' meeting.

J. D. Fletcher reports progress at Ashland Ave. Frequent additions; strong adult class of over sixty.

George W. Brown of Charleston, Ill., preached last Sunday for the Austin Church, Chicago.

A note from Dr. Errett Gates says that he will leave Marburg, Germany, May 10, and sail from Rotterdam for home May 20.

The Ministerial Association on Monday, May 1, met with I. N. McCash, at the Memorial Church. The city work was discussed.

Geo. H. Brown, of Charleston, Ill., preached Sunday for the Austin Church. Mr. Brown has been called to the Austin Church but will not begin his work until the fall.

A social dinner for the members of the business men's and ministerial association is being planned for May 15. E. M. Bowman and C. G. Kindred are the program committee.

W. B. Clemmer of Rockford exchanged pulpits with O. F. Jordan of Evanston, Sunday, April 23. Mr. Jordan reports, "the greatest Easter in our history" at Evanston with con-

Book Award for Best News Item or List of Items

In order to raise the quality of our news contributions and increase their quantity—The Christian Century proposes to give each week until further notice, a book worth from \$1 to \$2.50 for the best-told news item or list sent in. Copy must reach the office not later than Friday morning, and is to be furnished exclusively to The Christian Century. The points on which the award will be made are: (1) The importance of the subject matter (2) the interpretation of the subject matter, and (3) the interesting style in which it is reported. The length of the article will not count. It may run from 100 to 600 words. The writer will take the editorial point of view unless his name is to appear as the author. The award will be announced in each issue of the paper for the preceding issue. The item will be designated and at least three books given from which choice may be made, but the name of the author will not be published. Illinois reporters will send their news to the Springfield office. All others should be sent to the main office.

gregations equal to the dedication day attendance and splendid offerings for home and benevolent work.

C. C. Morrison, of the Christian Century, spoke Sunday, April 23, at Tolleston, where the building was erected in less than a day. However, there is nothing spectacular about the work being done there. There seems to be a steady normal growth, which in a few years should result in a strong church.

The Jackson Blvd. Church is now in possession of the property just east of them. An eight room frame building and lot has been purchased. This will be used for young peoples social work. Sunday-school classes will be held there on Sunday. This month there have been thirty additions to the church at the regular services.

Representatives from the C. C. M. S., the Business Men's Association and the ministers have recommended to the city brotherhood the raising of \$2,000 more for city work than was raised last year. The amount is necessary and used under the direction of our city society, will strengthen materially our city work.

Church Life

—Heartening reports from the Easter offering are being received by the Benevolent Society and the Young People's department of the C. W. B. M.

—The writer of item concerning the Pueblo, Colo. Church, on page 21 of last week's issue is awarded the prize for best news item. He will please accept this statement as due notification and indicate at once by postal card which of the following books he prefers:

1. New Testament Theology, by Henry C. Sheldon, Macmillan, \$1.50 net.
2. The Truth of Christianity, by W. H. Turton, Putman, \$1.25 net.
3. Christian Unity in Effort, by Frank J. Firth, Lippincott, \$1.50 net.
4. Americans All, by John Merritte Driver, Forbes & Co., \$1.50.

—It is singular circumstance that the Disciples' Congress, of which The Christian Century gave a two page report last week, is not reported either in The Christian Standard or The Christian-Evangelist. The latter paper has an editorial word of appreciation for Doctors Moore and Lindley, the guest-speakers, but no mention of the Disciple participants. Which testifies again to the superiority of The Christian Century's news service, of course; but does it signify anything beyond that?

There were twelve additions at the Easter service at Lenox Avenue Church, New York.

D. W. Moore is leading an evangelistic meeting with his congregation at Carthage, Mo., assisted by V. E. Ridenour.

H. M. Hall, pastor at Athens, Ohio, reports an attendance of 618 on April 16, with a collection of \$53.63.

Central Church, Dayton, Ohio, where John P. Sala ministers, has become a living link in the foreign work.

Work is progressing rapidly on the new edifice being erected by Central Church, Portland, Ore.

M. L. Buckley of Collinwood, Ohio, has accepted a call to Fifth Avenue Church, Grand Rapids, Mich., to take the place of Homer E. Sala, who recently resigned.

A union has been effected between the congregations of First and Central Churches, Marion, Ohio. L. I. Mercer represented the state board at the meeting.

Easter was a notable day at Jefferson Street Church, Buffalo, N. Y., with seventeen additions and over five hundred in the Sunday-school.

Since April 1, ten persons have been added to the church at Salina, Kan. The pastor, Ben L. Smith, has received a call for his third year with this congregation.

Jesse M. Bader has been called to the pastorate of First Church, Atchison, Kan. This church has a membership of 800 and during the next year a \$25,000 structure will be built.

Everett Hollingworth, for three years pastor at Fitzgerald, Ga., has resigned. He will be available for a new work after June 29. Mr. Hollingworth will make an effective minister for any church that secures him.

First Church, Marion, Ind., is prospering greatly. There have been 212 additions to its membership since October 1, '33 the past two Sundays. J. P. Myers, the pastor, believes the growth is normal and substantial.

V. E. Ridenour recently assisted in meetings at Bristol and Portsmouth, Va., the latter resulting in 146 additions. Mr. Ridenour is now in a meeting at Carthage, Mo., with D. W. Moore.

Work will soon begin on the new church at Washington, Ind., to replace the one destroyed by fire several months ago. A joint meeting of the men's clubs, of ten churches of Des Moines, Ia., will be held in Central Church, May 12. President Bell of Drake University will be one of the speakers.

H. Gordon Bennett has closed a successful meeting at Binger, Okla., with twenty added. This field has been without a minister for a year, but the congregation will now call one for full time. Under the leadership of Mr. Bennett, the Sunday-school and other departments of the church were reorganized.

The church at Waldron, Ark., is taking on new life, many of those who have gone to this locality to secure homes being added to the congregation. At a recent evangelistic meeting, about thirty were added. This congregation will co-operate with Heavenier and employ a pastor.

The work at Bowling Green, Ohio, starts out auspiciously under the leadership of Z. E. Bates, who has recently come to this field, from Atchison, Kans. There were nine accessions on April 23. A Christian Endeavor Society has been organized and good work is being done in the Sunday-school.

Professor Willett was University preacher at Yale Sunday, April 23. His address memorialized the King James translation of the Bible. Last week Dr. Willett preached at the chapel service of Columbia University in New York, and addressed the Disciples' Social Union in that city.

W. J. A. Smith, pioneer preacher and elder of Los Angeles, Calif., died April 15, at his home in this city. Funeral services were held April 18, from Naomi Avenue Church. He was one of the faithful men who fought the first battles for our church in Southern California.

F. M. Cummings, who has returned to his home in Winfield, Kans., after an absence of some months in Arkansas and Missouri, reports the work at Winfield in condition of under the leadership of Albert Nichols, who has been pastor there for the past six years. They have a fine new house of worship and progress is being made in all departments.

Budd Park Church, Kansas City, Mo., where B. L. Wray ministers, will at once begin a campaign to raise \$12,500 toward building a superstructure over the basement in which the church is now holding services. A gift of \$12,500 has been made to the church on the condition that the church raise a like amount.

L. W. Klinker, assisted by singing evangelist James A. Myers, closed a tent meeting, April 9, which resulted in the planting of a new church in Los Angeles, which will be known as the Cypress Park Church. They begin with 86 members, and a Sunday-school of 82, also a Y. P. S. C. E. of 42. Mr. Klinker is called as their pastor. The church is self-supporting.

At the Richmond Avenue Church, Buffalo, N. Y., a meeting was held recently of about one hundred representatives of the Disciples churches on the Niagara frontier. Plans were made for a campaign to raise money and build more churches and missions in this locality. A fund of \$250 was subscribed at the meeting. On April 30, the pastors of the

various churches of the city exchanged pulpits in order to stimulate the movement.

As beautiful and appropriate a program of celebration of Holy Week as came to our eye was that put out by F. M. Rogers and the church at Long Beach, Calif. Two "Meditations" were held daily at 10 a. m., and 7:30 p. m. The gospel narrative was used as the subject matter for each of the days of "His Last Week." Mrs. Princess Long greatly assisted in the musical part of the devotions.

Norman F. Johnson, pastor at Crafton, Pa., held a meeting at Homestead recently where Ross E. Wood is pastor. The meeting was successful. Mr. Johnston speaks in the highest praise of Mr. Wood's work at Homestead where against great obstacles he has settled discords, paid debts and added many to the church during the few months of his pastorate. Prospects are bright for a new church house before long.

The Southern California ministerial association formed resolutions recently regretting the illness of A. F. Roadhouse and J. R. Jolly which has compelled them to relinquish their active work, the former at Santa Ana and the latter at San Bernardino. Both men are commended for their faithful and unself-regarding services and their brethren present them with an expression of love and solicitude that is indeed Christian.

Preparations for the Home-coming Week, May 23-30, for the Alumnae of Christian College, Columbia, Mo., in honor of the 60th anniversary of the founding of the College are quite elaborate. The little College city of Columbia is much interested in the Jubilee Week and scores of the visiting Alumnae have already accepted invitations to be guests for this occasion in hospitable Columbia homes. Dr. H. L. Willett will deliver the Baccalaureate sermon on Sunday morning, May 28. The Commencement address will be delivered on the Tuesday following by Rev. T. P. Haley of Kansas City.

Central Church, Walla Walla, Wash., had twelve additions at the Easter services, eight by confession from among the young ladies of the Sunday-school. This gives twenty-eight additions to the church since the first of the year. Joseph D. Armistead, the minister, has been honored with an invitation to deliver the baccalaureate sermon for the graduates of Eugene Bible University, May 21. Herbert Yeuell has been engaged for an evangelistic meeting for the month of November. Walla Walla is rejoicing over the fact that it has been chosen as one of the ninety cities of America for the Men and Religion Forward Movement.

C. C. Morrison spent a recent Sunday with the Union Church, Waupun, Wis. This congregation is composed of Baptists, Free Baptists and Disciples. Their union was consummated twelve years ago. They worship in the most adequate and beautiful church house in the town, and should have a prosperous future under competent leadership. During recent years the work has not been flourishing and some of the members are somewhat depressed. The four pastors since the union was effected have been Baptists, among them some excellent leaders. A man of the true union spirit should be able to accomplish a highly significant work there. Waupun has about 3,000 people, and is a substantial community.

Notwithstanding the constant excitement due to the war activities over the border line in Mexico, the church at El Paso, Texas, reports encouraging progress. The Sunday-school average has been 250 for the past three months. Congregations of gratifying

proportions have been hearing a series of sermons by the pastor, P. J. Rice, on Four Great Realities, "God," "Ourselves," "Others" and "The Future." The church is growing in numbers and in substantial strength. Mr. Rice expresses strong favor toward the Insurrectos who he says, have been very moderate and just in their demands. He believes President Diaz has been a good ruler, but has become too much the tool of men of wealth and the masses are suffering grievously under his administration.

In an interesting paper read before the Disciples' Ministerial Association of Cleveland, O., George B. Evans of Chagrin Falls, O., contended for "the closet versus the study and the gym," as a place of preparation for the minister. He held out high ideals for the preacher's own inner life. "Has our study usurped the place of the closet?" he asked. "Was Jesus a book-worm? See how meditation moulded the Master! Do we take hours each week to work out our sermons, and begrudge moments spent in preparation for prayer? Is it right to be so careful about what we say to men and so careless about what we say to God?" Mr. Evans used concrete illustrations. "The lean, lank, etheral-looking Peter Airlie is no less powerful and persuasive as a preacher than the sturdy, sinewy 'Stuff' Place, and I would just as soon hear the squeaky voice of Benj. L. Smith as the stentorian thunders of the leather-lunged S. M. Martin."

At the meeting of the Minister's Alliance of greater Kansas City, April 17, there were reports from seventeen churches and Bible schools as follows: the total number in attendance at the Bible-schools on the 16th 5,879; total amount of offerings, including some for the National Benevolent Association, \$312.92; total number of accessions to the churches, 38; 15 of them by confession and baptism. On April 24, the reports for the Sunday previous showed a total from 16 churches of 4,389 in the Bible schools, offerings amounting to \$108.00 with 16 additions, 6 being by confession. Lowell C. McPherson of New York, who was in a meeting with the Central Church, Kansas City, Kansas, was requested to occupy the time on the 24th in an address on the "Operation of the Holy Spirit in Conversion." It was listened to with marked attention and warmly commended by the ministers.

An Idaho preacher sends The Christian Century a statement of his purpose to go out independently in the smaller places of his state and establish union churches. As an initial preparation for his work he says he will "sever all connection with the Christian church," and has notified the state officials of the various denominations that it is his purpose so to do. This is a rather odd commentary on either the sort of churches the Christian churches are or else on the way this particular preacher conceives his membership. The closest connection with the Christian church should be, it seems to us, no impediment but a positive reinforcement in the enterprise of establishing union churches. Every Christian church is or should be a union church. If it is not a union church it is not a Christian church in very truth, but a sectarian church. Stay with the Disciples, brother preacher, and let us help you to establish union churches of Christ.

A UNION CHURCH INDEED.

The Union Church, at Monroe, Wis., reported fine progress at its annual meeting recently held. A church supper, served free to all, was enjoyed, after which the past year's work was traced out and the new year's program outlined. This church made

something of a venture six months ago in calling to its pastorate a well-trained and experienced man whose salary was much more than they had been previously accustomed to pay. Cecil J. Armstrong is justifying the hopes reposed in him. Leaving a city pastorate, he conceived the union character of the work at Monroe as investing it with more significance than the average church in a city field. With this interpretation of his task he has set to work patiently but progressively to develop in his people the true spirit of unity. What denominational prejudices still survived in the congregation are gradually being displaced by the strong social conscience toward the local community which pastor and people are cultivating. This is precisely the line along which unity is to come, not in one case alone but in the case of the church universal. Mr. Armstrong is supported by a number of strong large-minded laymen and capable women who are strongly possessed of the union sentiment. At the annual meeting just referred to the pastor introduced a recommendation that the church should practice union not with one class of Christians alone—those who were immersed at baptism—but with all members of the church of Christ who present certificates of such membership from Methodist, Presbyterian or whatever body. He told his people that his recommendation was not conceived in a dictatorial spirit, nor did he ask even for immediate consideration of the proposal. What he desired was that they think and pray the subject through until they felt its full bearings, and then on their own initiative he would rejoice to have it brought up and decided. This is the true spirit in which progress can be made. It reveals in the pastor a patient mind, willing to wait for action until the truth has been fully grasped by his people. The pastor's suggestion met with great favor in the congregation, most if not all of the members being ready to adopt it at once.

TO HELP SAVE THE BOY.

The church is not looking after the boys of the streets as it should. These orphaned or deserted ones, who wander lonely and unprotected through the city streets, exposed to the allurements of all its glittering vices, enduring all its sordid misery, should be the church's great opportunity. Surely, the church, which is the representative of the Saviour of the lost, should go out after the lost manhood that is in embryo in the waifs and strays of the city and save it for future usefulness in the kingdom of our Lord.

Yet, too often, such work is left to the Associated Charities, while the church, as an organization, unheeding, passes by. Of course, the church, when asked to do so, contributes a small part of its means towards the support of the Associated Charities, but it has little personal, vital interest in the work that is being done by this latter organization.

In Richmond, Va., the Associated Charities have equipped a Boys' Settlement, a place of refuge, recreation and instruction for the neglected and unsheltered news-boys and vagabonds. That is, they have the mechanical equipment, but funds have been lacking with which to put a worker in charge.

The pastor of the Seventh St. Church, Richmond, H. D. C. MacLachlan, feeling the burden of his own obligation as a Christian towards the children of the slums, and desirous of enlisting the real sympathy of others suggested to a literary class that he has on Friday afternoons that they no longer meet merely for self-culture, but together begin also some practical Christian service—laying before them the need of the Boys' Settlement. As an outcome of this suggestion, the initial effort of the class on behalf of the boys was the conduct of a pilgrim-

age, on Easter Monday, to the historic town of Williamsburg, Va.; the proceeds of which are to be applied to the salary of the prospective settlement worker.

As the class has thus interested itself in the employment of the worker, it is to be presumed that the members of the class will want to inform themselves about what he will do. And increased knowledge will doubtless lead to increased zeal and larger service.

Why cannot the church give itself more to this sort of ministry? How better could it show that it has the spirit of brotherly love than by getting down close to these little brothers of the byways, and feeding and clothing and sheltering them, and helping them to live, and making them acquainted with the Big Brother of us all?

Commencement at Enid, Okla.

The Fourth Annual Commencement of Oklahoma Christian University will be held in the University Chapel at Enid, Okla., Tuesday, May 30, 1911. The commencement address will be delivered by Archibald McLean, president of the Foreign Christian Missionary Society. The baccalaureate sermon will be preached Sunday evening, May 28. This school is closing its fourth annual session, which is in everywise a great advance over the three former years. The attendance for the year is in excess of three hundred and fifty, which is about 15 per cent of an increase over last year, the best former year, and this notwithstanding the terrible drought which prevailed over all this section in 1910. There is a large graduation class coming from all the departments and numbering about fifty-five. Fifteen of these will receive degrees from the College of Arts, others receiving diplomas as trained nurses, book-keepers and stenographers and others from the departments of business, oratory and music. It is hoped that there will be a large attendance of friends at commencement and that those who attend will remain a day or two more and be with us in our State Convention, which convenes the morning following Commencement, that is, Wednesday, May 31 and June 1 and 2.

W. J. WRIGHT,
Acting President of O. C. U.

Bethany, Nebraska

Our short meeting with R. W. Abberley and J. Ross Miller closed with sixty-five added to the membership of the church. Of this number, thirty-five were conversions, the rest came by letter and statement. There were two from the Methodist Church. An interesting thing about the conversions was that all of them, except three, were from the Sunday-school. The meeting was an excellent one from the standpoint of numbers, as this field is well gleaned; practically all in the community are members of the church. The meeting did much to increase interest and encourage the membership to greater work.

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ing is free from those objectionable features which sometimes characterize evangelistic sermons. His method is the old-time way of preaching the message and giving the invitation without undue pressure. This part of Mr. Abberley's work deserves high commendation.

Mr. Abberley's preaching was excellent. His sermons were didactic in style and covered the ground of Christian doctrine along the lines familiar to our people. His preaching was excellent.

J. Ross Miller led the singing and did splendid work. Mr. Miller is a fine Christian gentleman, thoroughly unselfish. His unselfishness was very evident throughout the whole meeting. At the close of the meeting, he gave an entertainment which was of very high class and he deserves to be ranked as one of our very best chorus leaders and soloists. He has had a thorough course in voice culture and understands how to do the work he is attempting to do.

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and efficient Bible Schools in the country. It is a joy to labor with this great church and to have the support of these splendid Christian people.

H. O. PRITCHARD, MINISTER.

Notes from the Foreign Field

D. O. Cunningham of Harda, India, reports that the plague is abating. The missionaries expected to open up the work in a day or two. The papers state that it has broken out in an exceptionally bad form in the large cities of Lucknow, Agra and Benares. Thus far our Christians have all been spared.

Dr. Mary T. McGavran is planning to return to India at the expiration of her furlough. She will visit the churches in England that support her and attend the annual convention. She has been doing some special work in the hospitals of Philadelphia. She paid special attention to the diseases of children and women. Through the courtesy of Dr. Holmes of the University, she had the opportunity of studying the children in the psychological clinic. Dr. McGavran spoke at the First and Third Churches in the city.

H. A. Eicher of Bilaspur, India, writes: "We have just returned from our District convention and Christian mela. It was good this year and more practical good was done than in former years. One of my teachers who had been dismissed, was brought to conviction of conscience. He came confessing his faults and humbly asking forgiveness. One man of low caste, who had long been an inquirer, was baptized the day following the mela, having been brought to the crisis of faith while there. Many of our Christian children are being neglected and have no schools for their education because we have no funds for buildings and teachers in one or two villages. The larger Christian children are being neglected in their education and great opportunities are being lost because we have not yet received permission to enlarge our school in Bilaspur and make it an English middle school. This is a necessity and the crisis is growing. We are hoping and praying that things will take a turn this year and that the deficit will be the means of awakening the people to the need and appreciation of our Christian stewardship in this matter.

A good woman from California sends in \$600 and becomes a personal Living Link, supporting her own missionary in the foreign field.

The teachers and officers of our Sunday-schools in Indianapolis came together at a supper in the Y. M. C. A. building on Tuesday evening, April 25. There were two hundred and fifty present. The evening was spent in considering the teaching of missions in the Sunday-school. The enthusiasm was high. The Seventh St. Church begins May 1 "A Missionary week." Five evenings are taken in a great missionary educational campaign. The Seventh Street Church has recently become a Living Link in the foreign society.

The great missionary exposition which is now being conducted as "The World in Boston" has been secured for Cincinnati in March 1912. It will hold forth for one month in spacious Music Hall and its annexes. It is estimated that ten thousand pages and helpers will be enlisted from the Protestant churches of the city for its conduct.

The Fleming H. Revell Company, New York, is publishing the diary of Dr. Zenas S. Loftis, who died soon after reaching Batang. This diary will make a book of about two hundred and fifty pages. It is the best description extant of the country through which he passed on his way from Nankin to Batang.

STEPHEN J. COREY, Secretary.
Cincinnati, April 26, 1911.



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